

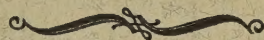
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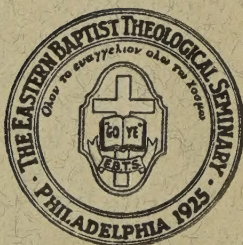
◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY



APRIL, 1937



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AUSTEN KENNEDY DE BLOIS; *Editor*

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Editorial Notes

WE CALL the special attention of our readers to the notices of recent books appearing elsewhere in these pages. It is a satisfaction to know that this department of THE CHRISTIAN REVIEW has been receiving wide and emphatic commendation from discriminating readers of our journal. Several of the books reviewed in this issue bear directly and informatively upon the serious world problems which are now engaging the thoughtful attention of all intelligent people. Quite a number of other books demanding a careful study concern themselves with vital subjects which will be thoroughly discussed at the two great gatherings destined undoubtedly to be epoch-making in their trend and influence: the meeting of the Universal Council on Life and Work to be held in Oxford, England, in July, and the meeting of the Decennial World Conference on Faith and Order, to be held in Edinburgh in August.

* * *

IT IS ten years since the occasion of the last conference on Faith and Order, which convened at Lausanne in 1927 and twelve years since the last session of the conference on Life and Work. The gatherings of this year promise to identify themselves with Christian people in the future as the greatest representative councils of Christian leaders since the days of the Apostles. This is particularly true of the united sessions of the two groups in the city of London, at the end of July, at which time the delegates constituting the two bodies will be welcomed at a reception at Lambeth Palace, and will conduct a joint service in St. Paul's Cathedral.

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The volumes by Dr. Keller, Dr. Leiper, Dr. Garvie and Dr. W. A. Brown, all of which are noticed in our columns, have a distinct relation with these most important Christian congresses. We hope that many of our subscribers may purchase these books and carefully ponder their contents.

* * *

THE QUESTION of the kind of reading which we do determines largely our intellectual attitude and outlook. What sort of books do we read? Why should we read at all? How should we direct our reading habits? We do well to consider these matters seriously.

* * *

WHY SHOULD we read? The question sounds absurd, yet few devote themselves constantly and consistently to the careful reading of great books. We have spoiled ourselves by "easy reading," which is not reading at all. We are blind to the value of the reading habit in relation to the building of character and the enriching of life. The number of people who really understand and appreciate the untold wealth that lies concealed beneath the covers of a good book is comparatively small.

* * *

WHEN LIVINGSTONE returned from his first journey through the Dark Continent he brought with him to England certain of the native chiefs who had befriended him in his travels. It is said that of all they saw in London nothing seemed so utterly inexplicable to these men as the great library of the British Museum. Not London Bridge, nor the White Tower, nor the crowded shipping of the Thames, nor even Westminster impressed them so deeply. When they stood under the dome of the library and saw the vast expanse crowded with books to the ceiling, and marked the eagerness with which a hundred readers, seated at the long tables, pored over the pages open before them, those simple black men were confronted with a mystery to them insoluble. To most of us, enlightened and educated though we be, the library remains a sealed mystery. We are familiar

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with the backs of books. We do not share the startled wonder of the savage in presence of the stored learning, the precious treasure of the thought-life of the ages; but our very indifference is our condemnation.

* * *

MANY MEN who have themselves become famous have acknowledged their indebtedness to certain books that influenced profoundly the development of their intellectual life. Robert Murray McCheyne gained inspiration of incalculable value through the repeated perusal of Edwards' *Freedom of the Will*. Dr. Samuel Johnson testified that he became a Christian through the reading of Law's *Serious Call*. Sir W. Robertson Nicoll once said that he had known six men who attributed their choice of the foreign mission field to the reading of the *Life of Henry Martyn*, one of the rarest revelations that has ever been made of the aspirations of a Christly soul. Gladstone was a tireless student of Homer and Bishop Butler. Benjamin Franklin tells us that Mather's *Essays to do Good* affected all the principal events of his life. Keats affirms that the reading of the *Faerie Queene* was the decisive factor in shaping his career and inflaming him with the poetic passion. Why, then, should we read? That we may grow thereby.

* * *

WHEN SHOULD we read? The times are strenuous. The insistent urge of one's chosen occupation often crowds the hours which should be given to leisure, with tasks and duties carried over from the stated hours of work. So we content ourselves in our rest time with the daily paper and ephemeral magazine. It might be a boon to our intellectual life if all the daily papers were issued only once a day and at the same hour. The successive editions appeal to our craving for the latest news, so we keep buying and consuming our precious time in exploring the pages when our minds should be busy with greater things. The everlasting magazines shout at us from the news-stands. The newest novels thrust themselves on our attention, through circulars, ad-

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vertisements and review articles. We yield to the pressure and feed upon the poorly-cooked dishes, while the nourishing and life-giving books remain untasted.

* * *

WE TRY TO deceive ourselves by asserting that we are brain-weary and have just time enough to read a racy story or a clever sketch. We fail to realize that a brain that is fagged by attention to the external details of our business is refreshed and renewed by fellowship with the ripest thought of the finest minds. The practical man, the everyday man, needs this fellowship, this personal contact, for the invigoration of his own soul. Otherwise he becomes a dull creature and more or less of an automaton. The man should arrange his time in such fashion that he shall sip the cool draught from the mountain spring each day. It is chiefly a matter of careful planning and determined purpose. The temple exalts; the machine degrades. Men must enter the temple of learning. The more intense their life the more frequent must their visits be. History is full of illustrations of men who used the fag-ends of time for the enlargement of their souls. What others have done we can do. We need but the courage of high resolve, the will to do well.

* * *

WHAT SHOULD we read? This question is quite as vital as either of the other two. We should read whatever our tastes direct, provided it be wholesome. We should find out what our tastes really are, and train them. One man has a fondness for history; another likes to learn and quote poetry; another has a philosophical bent; another likes a good story; while still another is mightily quickened by the higher inspirations of religious literature. Every man should seek something apart from and above his daily occupation. Except in the case of science the old books are likely to be the best books. No matter what a man's particular predilections may be he cannot afford to neglect the Bible. It is a literary masterpiece as well as a spiritual

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revelation. Here are history, poetry, philosophy, narrative, practical wisdom.

Books are worth more than gold or silver, stocks or bonds, houses or lands. "Give me a book, health and a day in June," said Emerson, "and I will make the pomp of kings ridiculous." In a letter written by Longfellow in 1843 are these words: "How different from this gossip is the *Divine Comedy* with which I begin the morning! I write a few lines every day before breakfast. It is the first thing I do—the morning prayer—the keynote of the day." He prefixed a fine sonnet to his translation of the *Inferno*, in which, after recalling the vision of a laborer laying down his burden and kneeling in the vast quiet of some dim cathedral, he adds:

"So as I enter here from day to day,
And leave my burden at this minster gate,
Kneeling to pray and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away
While the eternal ages watch and wait.

* * *

IT MIGHT humble us, and it should hearten us, to think often on high examples and outstanding illustrations of noble Christian character. It is well to "glorify our dullness with the beams of stars." It is good to consider those who have endured the persecutions of sinners and scoffers, lest we grow weary and faint in the way.

* * *

THINK THEN, once more, of Carey the cobbler, and Ward the printer, and Marshman the teacher in a charity school, all so humble and uncultured, yet burning with the love of Jesus Christ. Think of the mighty marvels, evangelistic, social, philanthropic, educational, that they wrought for the sake of the salvation of India. Think of the two long shelves in the college library at Serampore, weighted with many volumes, the translations and original writings of these men. Think of their difficulties, dangers, sufferings, and triumphs.

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THINK OF Robert Morrison, a passion for the salvation of China's millions flaming in his soul, sitting down in Macao, just outside the vast empire, waiting for God to throw open the doors. They were fast barred. While he waited he mastered the Chinese language and translated the Bible into that tongue. He waited for eighteen years, and then at the very first opportunity he entered. He waited still for seven years, waited and worked, before the first Chinese convert confessed Christ. He was the pioneer missionary to China. He gave his whole life to the cause of Christ in that land.

* * *

THINK OF Adoniram Judson setting sail for India as the first missionary of the Congregational Society. Then, reading his Bible attentively and carefully, and coming to the conviction that the Baptist view of truth was the right view, he wrote his resignation. When he landed in India he was a missionary without knowledge of the language, without money, without a missionary board to support him. What faith! What heroism! But his letters to New England friends aroused their enthusiasm, and the Baptist Missionary Society was organized. For more than fifty years he was its senior representative achieving marvelous results in Christ's name. Thus was our Foreign Mission Society founded—in the spirit of dauntless heroism and Christlike sacrificial devotion. Shall we be untrue to the trust our fathers bequeathed to us when they passed on to their richly earned reward?

* * *

THINK OF Dr. Alexander Duff, back from his life work in India, a feeble old man. At a great mass meeting in Edinburgh, he spoke for two and a half hours, urging an impetuous appeal for volunteers. Then he fainted. He was carried to a room back of the platform. "Where am I? What am I doing?" he asked as he recovered. They told him. "Take me back! I must finish my speech." "But you may die!" "Die! How willingly will I die for India."

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The congregation rose as he was brought in in a big chair. "Fathers of Scotland"! he cried, "Have you any more sons for India? I have spent my life there, and life is gone, but if there be no more young men to go I will go back and lay my bones there that people may know there is one man in Christian Britain ready to die for India's deliverance."

* * *

THINK OF John G. Paton and the New Hebrides. The people were cannibals. By the power of Christ they were delivered from cannibalism. They were fierce and bloody. They became peaceful, honorable and thrifty. Churches and schools were erected. An entire people was redeemed. We saw Paton once and shook hands with him, and sat behind him on the platform. That day he said to the ministers of Chicago: "I beseech you, men, preach the pure gospel of a dying and risen Redeemer."

* * *

THIS HAS always been the central and all-controlling message of the missionary—the passion of the cross. That holy passion sent Ulphilas to the Goths and Ostrogoths, Augustine to Britain, Patrick to Ireland, Columba to Scotland, Columbanus and his comrades to Gaul, Anskar to the fierce vikings of the North. In the last century that same intense and flaming zeal for the Crucified One gave Despard to Patagonia, and Williams to Eromanga, and McKay to Uganda and Livingstone to Africa and a host of God-intoxicated men and women of utter sacrificial devotion to all the tribes and nations of the earth.

* * *

IF SUCH thoughts rouse us to emulation of these heroes of the cross it will be well for the kingdom. If they arouse us not our souls are dead indeed. "If there be any virtue and if there be any praise, think on these things."

Preaching to the Times

BY REV. JOHN PITTS, M.A., PH.D. (LONDON)

AN OLD Puritan preacher, who was once gently rebuked because he seemed studiously to avoid all reference to current events in his sermons, is reported to have justified his attitude by remarking: "While so many men are preaching to the times, at least one brother may be allowed to preach for eternity." Taken in the sense in which it was primarily intended that reply may be regarded as setting forth a conception of the work of preaching with which no preacher with a genuine understanding of the needs and demands of his calling will quarrel. True, we need not go so far as the old Puritan and eschew in our pulpit ministrations all allusion to the events of the day. There is no valid reason why our sermons should lack what is termed "topical interest"; indeed, a very good case can be made out for topical preaching in this sense, since anything which enables us to make contact with the minds of our hearers is useful and legitimate. Nevertheless, there is a real danger lest we acquire what Prof. George Jackson describes as the habit of "suburban preaching," by which is meant "not preaching to people who live in the suburbs, but preaching that is itself suburban, which makes its home in the fringes and outskirts of Christian truth, rather than in the center and the citadel." We miss the real essence of the Gospel and neglect the real business of our calling if we content ourselves with lecturing on the "topics of the hour" or with reading charming essays on matters of little importance. The danger of becoming "suburban" preachers is by no means a negligible one; and it was against the tendency most of us feel to succumb to the temptation to miss the central verities of our faith that the old Puritan preacher was guarding and protesting.

Yet when we come to consider closely the reply that he gave to his critic we see that it is invalidated by what may

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be called "the fallacy of a false antithesis." Surely it is possible for a man to preach to his own day and generation without thereby ceasing to proclaim the agelong and ageless truths of the Gospel. Surely the minister of Jesus Christ can address himself to "the times" without thereby ceasing to preach "for eternity"! Indeed, what justification has he for preaching at all, unless in his preaching he is trying to relate the eternal to the temporal, the abiding to the transient, the everlasting truths of the Gospel to the needs and conditions of the age in which he lives? The business of the Gospel preacher is, in the language of Hartley Coleridge, "to bid eternal truth be present fact." He must seek to make the verities of the Gospel, which are independent of every age, effective and operative in the lives of the people of his own age. The message of Christianity is *par excellence* the message of Eternal Life; and Eternal Life involves, as Dr. Forsyth was so fond of emphasising, "the conquest of time by eternity." And if it means this, it also most certainly means that the truths of the Everlasting Gospel be related, in our preaching, to temporal facts and existing conditions. The preacher must preach to "the times" as well as "for eternity"; and he has no mandate to do either unless he is doing both as integral parts of one supreme function or service.

Now this fact has an obvious bearing upon the work of the preacher in whatever age he lives. But the thing that concerns us is this: What is its meaning for us who are preaching today?

(a) Well, the first thing it means is just this, that we remember always in our preaching that we are living at the present time. If it is the duty of the minister of Jesus Christ to proclaim the Gospel to his own age, then it is our duty, living as we do in the twentieth century, to preach to our own day, and not to any preceding age. That means we must be modern (which does not necessarily mean "modernist") in our presentation of the eternal truths of the Gospel. We must translate those truths into the language of today, if we would make ourselves intelligible to the

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men and women of today. While we recognize that the great moral and spiritual principles revealed in the Gospel cannot be bound down to any particular age, we must also recognize that it is our duty to interpret these principles to the time in which we live. Of course, there is a danger in attempting to do this—the danger lest the minister become a sort of “religious weather-cock,” altering his message with every change of the winds that blow from the regions of modern science and philosophy. But we shall successfully guard ourselves against this danger, if we have laid firm hold on the unchanging Gospel in thought and experience. At the same time we must recognize that while the truth of God is immutable, the form in which that truth is expressed must be determined by the conditions of the age in which the preacher lives and does his work. The sane preacher does not alter his Gospel, but neither does he refuse to alter the presentation of the Gospel for the purpose of meeting the needs of his hearers. If he is wise, he will not speak in the antiquated language of by-gone generations, but will speak in the language of the people to whom he seeks to deliver his message. He will face the necessity—more than once stressed by Dr. Alexander Mac-laren—of reminting the religious vocabulary of former days, so that the great words of the Gospel may once more be put into circulation in men’s lives with the Divine image and superscription clearly stamped upon them. And that surely is the way of wisdom! We cannot fight an up-to-date Devil with out-of-date weapons; we cannot hope to win the modern man for Jesus Christ, if our message is presented in language that he does not understand for the simple reason that it is the unfamiliar and worn-out language of a previous generation.

(b) But it is not simply a matter of language; it goes much deeper than that. It is really a matter of understanding the conditions of the age in which we live and of trying to meet those conditions with sympathy, yet with conviction. And it is just here that those of us who are called upon to preach the Christian message today find most difficulty.

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It has never been easy to proclaim the Gospel; today it seems harder than ever. In the days when St. Paul spoke of the "offense of the cross" men had to be won from heathenism to Christianity, i. e. from one form of religion to another and higher form. But at the present time we are faced with a very different situation. There are so many people—and they are an increasing number—who have no religion worth speaking of. They have renounced all allegiance to organized Christianity (and, for most of them, that means Christianity *per se*) and have lapsed into a state of nonreligion. Several factors have contributed to this deplorable state of affairs.

For one thing, we are living in the backwash of the greatest war in the history of the race. Despite the glib talk about war being a precursor of religious revival, we are now far enough away from that tremendous social and moral upheaval to realize that the works of the Devil can never, of themselves, help forward the Kingdom of God. One definite outcome of the War is the uprush of a subtle practical materialism with which the Church is faced at the present time. Many people nowadays seem to regard "the life that now is" as the only life that counts; with the result that they are entirely unconcerned about spiritual values. They have so camouflaged their fundamental spiritual needs that they do not recognize them; and so they have come to regard Christianity, not so much as untrue (about the truth or untruth of the Gospel they are not usually concerned), but as unnecessary. To them religion is an impertinence. It is entirely irrelevant to the kind of life they wish to lead; and the Church is an effete institution for which they have no further use.

Yet it is also true that there is a widespread feeling that modern scholarship has undermined the foundations of the Christian faith. People are aware, in a general sort of way, that the Christian documents have been subjected to the keenest scrutiny by the foremost scholars of the day; they have seen in newspaper and magazine articles references, none too happy and often quite erroneous, to the "findings"

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of various kinds of critics; they have read the religious "confessions" of leading novelists and scientists. The upshot of all this is that they have gained the impression that there is no longer anything to be said in favor of the Christian message.

Closely connected with this is the fact that so many people today do not know what Christianity really is. In their minds it is usually associated, or even identified, with antiquated views of the Bible and religion that have long since been exploded by Christian scholars themselves; and because they can no longer accept these antiquated views they think that it is Christianity itself they are rejecting. They confuse mistaken interpretations, and even caricatures, of the Gospel with the Gospel as Jesus gave it.

Now it is these intellectual and practical difficulties that we have both to understand and to meet, though it is usually easier to do the former than the latter. But there is no need to be unduly depressed by these conditions. They present the preacher with both a challenge and an opportunity; and he must not decline the challenge nor refuse to take advantage of the opportunity.

(c) But to do this work effectively and successfully there are certain qualities of heart and mind demanded. For one thing, the preacher must possess the power to sympathize with the intellectual and practical difficulties of his contemporaries, even when he can see how crude, or how unnecessary, these difficulties are. There is a good deal of genuine religious perplexity in the world, even though much that passes for "honest doubt" has its roots in moral delinquency and moral impotence; and we must try to meet this perplexity in a sympathetic and understanding spirit, never failing to exhibit what Matthew Arnold spoke of as "the sweet reasonableness of Jesus." Otherwise, with all the good intentions in the world, we shall fail to help those who need our aid, and may even drive them further into the wilderness of doubt and perplexity. It is said that when Lord Chief Justice Coleridge once confessed to Keble that he was sorely puzzled by the problem of inspiration,

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he received a most astounding reply. "Most people," said Keble, "who have difficulties on the question of inspiration are too wicked to be reasoned with." We may not be so foolish as to make such a wicked retort to people who are unsettled in their minds about religion, but it is quite easy for us to be impatient and unsympathetic. Against such a temper we must ever be on our guard. Nothing distresses discerning members of our congregation more than the cheap and easy dismissal of people's religious difficulties by the man in the pulpit; unless it be the vulgar abuse of "modern knowledge" by a preacher who has obviously made no attempt to understand (which does not necessarily mean to accept) the various movements of thought in his own age.

From this it follows that the preacher must be able to present the Gospel against the intellectual background of today. The fact that the essence of the Gospel consists of eternal elements which time can never antiquate does not relieve the Christian messenger of the duty of interpreting the Gospel in the terms of his own age; indeed, it is this very fact that imposes this duty upon him. We cannot expect to win the twentieth century man to Christ by the exposition of a theology that was shaped in a previous age. However sufficient such a theology may have been for the age in which it was formulated, it is inadequate for the spiritual needs of today. True religion is a form of life-experience; theology is the attempt to explicate and explain the specific experiences in which religion consists. The essential elements in religion are "the same yesterday, today, and for ever"; theologies are temporary and transient forms of thinking which, to be vital and effective, must be relevant to the life of the age to which they are offered and for which they are formulated.

It further follows that the preacher must be able to distinguish between the essential and the unessential aspects of his message. There is much that is associated with present-day Christianity that is not really integral to the Gospel. Some things belong to the circumference of the faith, and others are quite outside the circle of genuine Christian

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thought altogether. It is disastrous, as well as absurd, to bring them into the center and to regard them as belonging to the very heart of the Gospel. We may be able to make out a good case for the reliability of the patriarchal records of the Old Testament, and it may be that the story of the run-away prophet who found himself involved in a strange encounter with a great fish is literal history. But after all, the eternal validity of the Gospel does not depend either upon the credibility of Genesis or upon the edibility of Jonah; and we do not help men if we insist that these things are the very "bone and marrow" of the Christian Gospel. The "all or nothing" policy does not help us to make men into earnest Christians, as the history of the early years of the Oxford Movement proves. Newman, Keble, Pusey, Froude, and the others, demanded that men should either believe or disbelieve everything that was subsumed under the heading of Christianity as they understood it. They made no distinction between the accidentals and the fundamentals of the faith; they urged upon men the false antithesis "all or nothing"; and while they made many converts, they also made more sceptics in Oxford than the whole of anti-Christian propaganda of the time put together. Preaching to the times certainly calls for the ability to distinguish between what is essential and what is merely accidental to the Gospel.

(d) One final thing may be said. We must meet the false philosophies of the present day with a philosophy that is definitely Christian, a philosophy that is based upon an adequate interpretation of the teaching of the New Testament and upon clear insight into the nature and meaning of that religious experience of which the New Testament is the primitive and classic record. We live in an age of false philosophies, though perhaps our age is not peculiar in that respect. On every hand, we are being offered "modern substitutes for Christianity," some of which are making a big appeal to an increasing number of people. The result is that men are bewildered; they know not where to turn. The needs of such people cannot be met unless we offer

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them an adequate Christian view of God and the world. It is no good simply girding at philosophers and scientists, and leaving it at that. It serves no useful purpose merely to pour scorn on men's religious perplexities, and go no further. Man is endowed with a "rational soul" (to use the language of the Schoolmen); God made him to think, as well as to feel and act; and no religion can long prove satisfactory unless it offer to men a reasonable interpretation of life. To deny that fact is to despise the work of the great thinkers of the Church—men to whom the Church owes far more than it has generally recognized, for it has often crucified its thinkers and usually canonized its ecclesiastics and evangelists. Where would the Church be today had it not been for the work of the great Christian apologists of the first three centuries—Aristides, Justin Martyr, Origen, and others? These men made it their business to restate the Gospel in the language of their own day so as to win the thoughtful people of the age. And thoughtful people, let us remember, have souls to be saved, as well as those thoughtless people who never think but who, when they think they think, are merely re-arranging their prejudices.

Every age has laid upon it the necessity of working out, in its own terms, a Christian philosophy of life; and none-the-less is that true of our age. It is a duty that we must perform. And only by performing it as well as we are able by God's grace and the inspiration of His Spirit can we draw the sting of the anti-Christian philosophies that abound on every hand, and succeed in our task of bidding "eternal truth be present fact." We serve our day and generation according to the will of God by "preaching to the times."

Adolph Deissmann

An Appreciative Appraisal in Honor of His Seventieth Birthday

BY PROFESSOR WILLIAM A. MUELLER, M.A., Ph.D.

ON November 7, 1936, a select company of theologians and their friends met in one of the halls of Berlin University to pay tribute to the eminent and world-renowned New Testament scholar, Adolf Deissmann, on the occasion of his seventieth birthday. It behooves us as American Christians to halt for a moment in order to express our enduring gratitude toward God for this worthy man who through his numerous and scholarly books, his lectures at home and abroad, and his leadership in the ecumenical movement has enriched us all.

Adolf Deissmann, like so many distinguished modern German thinkers, hails from the Lutheran manse. He was born in 1866 in the quaint little town of Langenscheid in Nassau. His father was pastor of a Diaspora Protestant Church and Inspector of Schools in that town. Deissmann himself has described his father as a deeply earnest man, full of zeal for the evangelical faith and characterized by a life of prayer and a "warm love for the Saviour." A conservative in theology, Deissmann's father was withal a man of ecumenical breadth and vision. He delighted particularly in witnessing at the funerals of his parishioners, when usually many Catholic neighbors were present, to the preciousness of his evangelical faith. As a boy Deissmann was first awakened to an interest in archeology through his own father, who in his leisure hours gave himself to the pursuit of historical research and the collection of old coins. His mother was a Pietist, glowing in her devotion to Christ, and tested in many a trial. When a child was born she would draw a Bible verse from a little box and center the religious nurture of that child around that verse as a life motto. At eventide this devoted and cultured woman would gather the children around her and teach them beautiful German

ADOLPH DEISSMANN

hymns and chorals. Regularly she would read with her little brood from the *Losungen*, a book of daily devotions of the Moravians. She also cultivated in her children an interest in the world-wide mission of the Christian Church. No wonder that Deissmann felt, as in later years he reflected upon his childhood experiences that he had "breathed the life-giving air of genuine evangelical Christianity without even being conscious of this fact or of it being something out of the ordinary. Religion was experienced as a vital, living faith that can be lived out in daily life, that will express itself in communion with God and that issues in happy song and joyous laughter."

Deissmann's religious training was still more deepened in the Catholic elementary school which he of necessity had to attend. Often he would fetch flowers from the garden of his parents so that his Catholic comrades might use them in their religious processions. In later life Deissmann has ever been grateful for having lived closely and positively with those of another faith.

From 1879 to 1885 Deissmann attended the classical gymnasium at Wiesbaden. He found the teachers of that school rather dull and dry. However, the Principal's spirited interpretation of Horace and Sophocles impressed him. When he was confirmed the pastor asked him in the examination to explain the Greek word *theanthropos*. Upon graduating from this school Deissmann enrolled at once as "stud. theol. et phil." in the University of Tuebingen, but he completed his studies in Berlin University in 1888. Two years later he became Curate in a village near Ems. Two other pastorates in Herford and Marburg gave him ample time to pursue postgraduate studies. It was during these years of arduous preparation for his academic career that Deissmann, young and inexperienced preacher that he was, sat at the feet of simple peasants who gathered in lowly homes to study God's Word and concentrate on the "sufferings of Christ." And in this environment, in many respects so similar to that of the early church, Deissmann gained insight into the life and work of the apostles which was to

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ripen with the years and with deepening studies in his famous work on Paul.

In 1897 a call came from Heidelberg. Here Deissmann remained until 1908. During the years 1906-07 we find him making his first trip to Egypt, Palestine and Asia Minor. As a man of forty, Deissmann wandered over the very trails and highways which Paul and his comrades trod nineteen hundred years ago to bring the glad evangel of God's redeeming grace to the people of their time. Naturally Deissmann thus was able to gain of almost every place mentioned in the New Testament a most vivid, plastic impression. The results of this exploration trip were crystallized in the great book entitled *Licht vom Osten** published in 1908. In that same year Deissmann was summoned to Berlin University to succeed Bernhard Weiss in the Chair of New Testament. Twenty-seven fruitful and extremely eventful years followed. When in 1935 Deissmann became *professor emeritus* he had exercised a worldwide ministry, for his students had come from all over the world. During the war he did not allow hatred to fill his heart but through his extensive correspondence kept in contact with friend and foe in many lands. And scarcely had the war ended when Deissmann was busy building new bridges of understanding from land to land, thus demonstrating his belief in the *Una sancta*, the universality of the Church of Christ. Nineteen twenty-three found him lecturing for a second time to the students in Cambridge, England, and in 1929 he made a lecture tour through the United States. A year later he was made rector of Berlin University, an honor well deserved and ably carried. Truly, a life, rich and varied, and a career that has been phenomenal in attainments.

New Testament scholarship is indebted to Adolf Deissmann for more reasons than one. When he began in 1892 his first piece of scientific and philological research Deissmann delved into the analysis of a problem hitherto almost unnoticed. The New Testament formula "*in Christ Jesus*"

* In English this book appeared in 1910 as *Light from the Ancient East*, tr. by Strachan.

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Deissmann discovered to be a most striking creation of Paul's religious thinking, expressive of the apostle's spiritual and intimate fellowship with the living and ever-present Christ. In the preparatory investigation of this problem Deissmann had searched the entire Septuagint (No Concordance was then extant!) with reference to the use of the Greek preposition *en* in that book. This led to a revolutionizing discovery with regard to the LXX. Deissmann showed that the Septuagint was not as had previously been held a semitic book in an imperfect Greek garment, but rather a thoroughly Greek world Bible written in the very same koine dialect in which our New Testament has come down to us. The result of these studies was the book "Die neutestamentliche Formel in Christo Jesu."

Three years later, in 1895, followed Deissmann's "Bible Studies."* With great zeal and diligence he had launched on the study of the Papyri and Inscriptions of antiquity. In this he was led by the intuitive insight that these writings, reflecting as they do the contemporaneous setting of New Testament literature, might throw considerable light on the latter, an insight which was overwhelmingly confirmed by the investigations of Deissmann and other European scholars. Together with the Heidelberg philologist, Wilhelm U. Wilcken, Deissmann deciphered many of the newly-found ostraca, (pieces of pottery on which were inscribed receipts by common traders and merchants,) and thus was inaugurated a veritable renaissance of biblical philology.

The chief and most vexing problem that arose in Deissmann's mind in the study of these Papyri and their reference to the epistles of the New Testament was this: Are the New Testament epistles to be classified and evaluated as strictly literary or as unliterary documents? The literary character of the New Testament writings had long been upheld. Deissmann, however, on the basis of research, came to the conclusion that the New Testament writings, particularly those of the Apostle Paul, must be considered as genuine

* Appeared in German under title of "Bibel Studien," and then as "Neue Bibel Studien" (1897). In English in the translation of Grieve in 1901.

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letters, the spontaneous expressions of a practical missionary who is anxious to meet the concrete spiritual needs of the early Christian Church. This theory, far from invalidating the reliability of the New Testament literature as historical sources enhanced it instead, and the seeming contractions, the abrupt and strange interruptions in Paul's writings on the basis of which extreme critics of the past have tried to discredit the great apostle, attest, according to Deissmann, the essential genuineness of Paul's letters and they are "proofs of their originality."

It goes without saying that Deissmann's peculiar interpretation of Paul's unliterary writings and the light that fell from the ancient Papyri and ostraca upon New Testament literature tended toward a reorientation and reinterpretation of New Testament Greek. Deissmann definitely destroyed the myth of the existence of what an older generation termed "biblical or Hebraic Greek." Declared he: "Until the papyri were discovered there were practically no other contemporary documents to illustrate that phase of the Greek language which comes before us in the LXX and New Testament. In those writings, broadly, what we have, both as regards vocabulary and morphology, and not seldom as regards syntax as well, is the Greek of ordinary intercourse as spoken in the countries bordering on the Mediterranean, not the artificial Greek of the rhetoricians and *littérateurs*, strictly bound as it was by technical rules. This language of ordinary life, this cosmopolitan Greek, shows unmistakable traces of a process of development that was still going on, and in many respects differs from the older dialects as from the classical Attic."* This view, so startling when it was first put forth, has been confirmed by many scholars since, one of whom, the late and distinguished Professor A. T. Robertson, a lifelong friend of Adolf Deissmann, wrote these words: "The New Testament Greek is now seen to be not an abnormal excrescence, but a natural development in the Greek language; to be, in fact, a not unworthy part of the great stream of the mighty tongue. It

* *Encyclopedia Biblica*, article on *Papyri*.

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was not outside of the world language, but in the very heart of it and influenced considerably the future of the Greek tongue."† That Paul wrote indeed, not the Attic Greek, but rather in "the unstilted language of the people"—that alone enabled the masses to understand the gospel message.

We needs must mention Deissmann's famous book entitled "Paulus, eine kultur-und religionsgeschichtliche Skizze," published in German in 1910, 1911 and 1925. This fascinating work appeared in English in 1912 under the title *St. Paul in the Light of Social and Religious History*. The great Apostle Paul is here depicted—Albert Schweitzer's derogatory remarks concerning it notwithstanding—in a truly masterful fashion. Not only do we see Paul in his native Jewish and Hellenistic milieu, but we feel the heartbeat of a great soul whose only passion is Christ the Lord. We gaze upon Paul whom Haldemann has called rightly "the imperial apostle." And although this author feels deeply indebted to those who in more recent years have given us a fresh and newer picture of the life and thought of Paul, he nevertheless must recognize Deissmann's contribution to the study and understanding of Christ's greatest servant. We are grateful to Deissmann for having rescued Paul from the hands of a type of scholarship, that is just now being revived again by men like Alfred Rosenberg, a scholarship which made the tragic blunder of separating Paul from the Master he loved and served. Deissmann eloquently and succinctly summed up his appraisal of Paul's work when he wrote:

"The many who live below the heights of science, the common and little folk, whose existence under God's sun and whose divine destiny is surely not annulled through the tired mockery of the supposed superman,—they are in need of the paraclete and of the mediator. Laboriously they climb step by step at the hand of their helper the ladder of heaven, and over each one of their uncertain steps there is in heaven greater joy than over the titanic gnosis of those who would storm the firmament. The Christ-centered

† A grammar of the Greek New Testament in the Light of Historical Research, p. 30.

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Christianity of Paul is the necessary form in which the divine revelation of the Master was alone assimilable for humanity and through which it was enabled to become the vital and world-historic universal religion. Paul has not concocted a Christology which is to be intellectually appropriated by the intellectuals only, but he has depicted before the eyes of the lowly and the poor and those who feel like they do, out of the depths of his mystic pneumatic Christ experience, the divine-human personality of the Saviour in whose fellowship even the poorest and most helpless soul may find contact with God."

This sketch of Deissmann's life work would be incomplete if we failed to make mention of his endeavors on behalf of Christendom at large. In conjunction with the late and unforgettable Archbishop Nathan Soederblom of Sweden and the famous Dr. Adolf Keller of Switzerland, Deissmann labored particularly after the war in the interest of the Ecumenical Movement. We stated already that during the tragic World War Deissmann preserved an attitude of Christian love and esteem for those in enemy lands. Wrote he, in a Christmas meditation of 1914: "And though we be surrounded by the hatred of the world we pray to the God of all Mercies that, because His powers sanctify our own souls, He may also give Himself to those who are now against us." In this spirit his "Protestant Weekly Letter" went forth during the bitter war days to hundreds of his friends in many lands temporarily at war with Germany. And when Deissmann in 1925 spoke at the Stockholm World Conference on the theme: "What can the Churches do in order to promote peace and eliminate the causes of war?" he declared with deep conviction:

"Preach Christ, His Lordship and His will for brotherhood, shape men after His image, quicken through His Spirit the dead and deadening self-will of our environment, endeavor through His Truth to banish lies, through His Justice drive out injustice, through His Love change hatred into trusting—that's what the churches can do."

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If I know and interpret Deissmann's mind aright in this matter of the Church's task amidst a world torn by class and race hatred he would at this hour say the same things and declare the same message, in spite of what is now being said to the contrary in his and my native Germany!

Deissmann has never advocated a United Protestant Church for all Christendom. He fervently believes that we humans need not create an artificial and organizational unity or rather uniformity. But he sees underneath the variety of Protestant piety a deep unity in the Spirit. There exists in this very day of ours a unity of all believers in Jesus Christ which is exceedingly precious and which we ought to express in faith and life. For the *Una sancta* is God's creation, and not man's!

I cannot better close this article, and particularly Deissmann's understanding of the universal *communio sanctorum* than by quoting from the words of one of his disciples and collaborators who recently wrote these significant sentences:

"The number of his students grew from year to year. The reputation of his scholarship and learning went far beyond the borders of Germany. Many came from foreign lands, particularly from Anglo-Saxon countries, to study under him. Not only Protestants, but also Catholics sat at his feet. He became a teacher of the *Una sancta*. His word gained through his students a hearing in many churches and denominations. All learned this from him: exact scientific research, faithfulness to historical and philological detail, reverence toward genuine piety, breadth of vision and depth of Christian knowledge.

"The Christmas celebration of his Seminar formed every year an unforgettable climax. In the cultic part of the celebration the religious fervor and depth of our theological teacher as a *liturgos* in the sense of the early church became manifest. He then welded our Seminar fellowship into a fellowship of the divine Master. And the Lord's Prayer which in the end was spoken by us all in many languages made our Seminar fellowship into a *Una sancta* in miniature."*

* Prof. Liz. Dr. Johannes Schneider in "Deutsches Pfarrerbblatt, v. 44, 1936.

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May the Lord of HIS Church bless and keep dear and esteemed Professor Dr. Adolf Deissmann. This, I am sure, is the sincere wish and prayer of a host of students and lovers of the New Testament in this and other lands where Christ's redemptive Name is known and preached.

(EDITOR'S NOTE: Interest in this illuminating tribute to the eminent scholar and spiritual leader, Dr. Adolph Deissmann, will be deepened and intensified by the sorrowful tidings of his death early in the present month of April. His departure will be sincerely mourned by all those who have read his works on the New Testament, and especially his *New Light from the Ancient East*, and his famous books on the personality of the Apostle Paul, as well as by all those who have been attracted and instructed by his ardent labors in behalf of the evangelical faith and of world-wide Christian fellowship, and by the multitude of alert Christian thinkers who have admired the clearness and charm with which he expressed theological ideas in literary form.)

Creation Stories of Polynesia

BY REV. CULBERT G. RUTENBER

TO A generation that has reached maturity since the abatement of the evolutionary conflict of past decades, the problem of the First Chapter of Genesis may not seem quite as acute as it did to those Defenders of the Faith of a past era upon whom the storm of nineteenth century materialism burst in full-blown fury. But as long as there are skeptics to take refuge in impersonal life-process concepts and Christians to debate the relative merits of the solar-day and period-day theories, and men to be curious about first things, the problem of creation will continue to exercise fascination and command interest.

God has not left Himself without a witness in any age or among any people. Buried beneath the speculative and apocryphal debris of the centuries, remnants of God's original truths are unexpectedly found, and among some of the most remote and uncivilized groups on the globe stories and traditions are uncovered that serve to confirm and illuminate the Genesis account of how God in the beginning created the heavens and the earth.

Of all the creation stories that have come to us from uncivilized peoples, none are more intriguing and abounding in surprises to the inquirer than those which come from that group of islands in the central Pacific called Polynesia. Mixed up with the crude anthropomorphisms which we would expect from a people of the Polynesian cultural level, we find metaphysical elements reminiscent of the Greeks and Hindus and, most interesting of all to the Bible lover, similarities to Genesis which are striking.

"In the beginning God," affirmed the ancient Hebrew seer—and the priest of Polynesia would echo a deep "Amen." Years of modifying influences have obscured the idea of a Supreme Being in some of the islands but it is probable that at one time the concept of a self-created

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World Soul was common to cosmogonic stories of all the Polynesian groups. In New Zealand and the Society Islands—the only sections of the country which have a legacy of teachings direct from initiated priests—we find this World Soul idea in its purest form. There are many designations of this Being. He is Io-the nameless, the Self-Created, the Foundation-of-all-things, the Parentless, the Parent-of-all-things, Io-the-great—God-over-all, Io-the-one-true-God, Io-the-everlasting, Io-the-all-knowledge, Io-the-God-of-one-command, Io-the-hidden-face, Io-God-of-love, Io-only-seen-in-a-flash-of-light, Io-presiding-in-all-heaven, Io-the-life-giving, Io-who-renders-not-to-man-that-which-he-withholds.

Originally there was darkness, the primal night, the Void. Then God began his chant of creation which in the Maori account runs thus:

Io dwelt within the breathing-space of immensity;
The Universe was in darkness, with water everywhere.
There was no glimmer of dawn, no clearness, no light.
And he began by saying these words—
That he might cease remaining inactive:

“Darkness, become a light-possessing darkness.”

And at once light appeared.

(He) then repeated those self-same words in this manner,

That he might cease remaining inactive:

“Light, become a darkness-possessing light.”

And again an intense darkness supervened.

Then a third time he spake saying:

“Let there be one darkness above,

Let there be one darkness below.

Let there be one light above

Let there be one light below.

A dominion of light

A bright light.”

And now a great light prevailed.

(Io) then looked to the waters which compassed him about, and spake a fourth saying:

“Ye waters of Tac-kama, be ye separate

Heaven, be formed.” Then the sky became suspended.

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"Bring forth thou Tupua-horo-muku."

And at once the moving earth lay stretched abroad.

Those words (of Io, the supreme god) became impressed on the minds of our ancestors, and by them were they transmitted down through generations. Our priest joyously referred to them as being:

"The ancient and original sayings,
The ancient and original words.
The ancient and original cosmological wisdom
Which caused growth from the void,
The limitless space-filling void,
As witness the tidal-waters,
The evolved heaven,
The birth-given evolved earth." ¹

Here indeed is an arresting and delightful similarity to the Mosaic account of creation which is all the more surprising when we consider the geographical isolation and cultural history of the people themselves. We could almost believe that we have here a paraphrase of the first chapter of Genesis.

The Tahitian account is similar.

"He existed. Taaroa was his name.
In the immensity (space)
There was no earth, there was no sky,
There was no sea, there was no man.
Above Taaroa calls.
Existing alone, he became the universe,
Taaroa is the origin, the rocks;
Taaroa is the lands.
It is thus that he is named.
Taaroa is the light;
Taaroa is within;
Taaroa is the germ;
Taaroa is beneath;
Taaroa is firm;
Taaroa is wise.
He created the land of Hawaii
Hawaii, the great and sacred
As a body or shell for Taaroa." ²

1. *Oceanic Mythology*, Dixon, p. 13.

2. Moerenhout's *Voyages aux Iles du Grand Ocean*, Vol. 1, pp. 419ff.

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The orthodox Trinitarian has always believed that the Son of God coöperated with the Father in the making of the world in such a way that the Son was the actual agent of creation. The Society Islands have a similar theological concept:³

“Taaroa embraced a rock, the imagined foundation of all things, which afterward brought forth the earth and the sea. Soon after this, the heralds of day, the dark and light blue sky, appeared before Taaroa and solicited a soul for his offspring—the then inanimate universe. The foundation of all replied ‘It is done,’ and directed his son, the Sky-Producer, to accomplish his will. In obedience to the mandate of Taaroa, his son looked up into the heavens, and the heavens received the power of bringing forth new skies, the clouds, sun, moon and stars, thunder and lightning, rain and wind. He then looked downwards and the unformed mass received the power to bring forth earth, mountain, rocks, trees, herbs, and flowers, beasts, birds, and insects, fountains, rivers and fish. Sky-Producer then looked to the abyss, and imparted to it the power to bring forth the purple water, rocks and corals and all the inhabitants of the ocean.”

Although in every group of Polynesia there is found the bare statement, at least, of the creation of things by a deity, there are many versions in which the divine element is either totally lacking or so submerged as to be indiscernible. In these versions we find an evolutionary emphasis which ignores the problem of the initiating sources of change. In spite of the absence of any direct reference to the activity of a deity, I think we are safe in saying, though it is quite impossible of proof, that the idea of a God who initiates the movements of change, a God lying back of the developmental processes of the universe, is assumed. If this conjecture is correct—and among an uncivilized people such as the Polynesians it is highly probable—then we have in these stories a concept which would correspond with the period-day theory of Christian cosmogonic

³. Ellis, *Polynesian Researches*, Vol. 1, p. 250.

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thought. Typical of this developmental emphasis is the following account from New Zealand: ⁴

The first period

From the conception the increase

From the increase the swelling

From the swelling the thought

From the thought the remembrance

From the remembrance the consciousness, the desire.

The second period

The word became fruitful:

It dwelt with the feeble glimmering,

It brought forth night;

The great night, the long night.

The lowest night, the loftiest night,

The thick night, the night to be felt,

The night touched, the night unseen,

The night following on,

The night ending in death.

The third period

From the nothing, the begetting;

From the nothing, the increase;

From the nothing, the abundance,

The power of increasing, the living breath;

It dwelt with the empty space,

It produced the atmosphere which is above us.

The fourth period

The atmosphere which floats above the earth,

The great firmament above us,

The spread-out space dwelt with the early dawn.

Then the moon sprang forth;

The atmosphere above dwelt with the glowing sky,

Forthwith was produced the sun,

They were thrown up above as the chief eyes of heaven:

Then the Heavens became light, the early dawn, the early day,

The mid-day. The blaze of day from the sky.

In the fifth period "The sky which floats above the earth dwelt with Hawaiki (the earth)" and various lands of this

4. Dixon's *Oceanic Mythology*, p. 7.

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world were born. In the sixth period gods and men appeared.

That this evolutionary, geneological approach is quite representative of this area of Polynesia may be seen in the following account in which the poetic element is as pronounced as the metaphysical:⁵

Seeking, earnestly seeking in the gloom
Searching—yes, on the coast-line—
On the bounds of light of day.
Looking into night,
Night had conceived,
The seed of night.
The heart, the foundation of night,
Had stood forth self-existing
Even in the gloom.
It grows in gloom—
The sap and succulent parts,
The life pulsating,
And the cup of life.
The shadows screen
The faintest gleam of light.
The procreating power
The ecstasy of life first known
And joy of issuing forth
From silence into sound.
Thus the progeny
Of the Great extending
Filled the heaven's expanse;
The chorus of life
Rose and swelled
Into ecstasy
Then rested in
Bliss of calm and quiet.

And again,

The Void
The First Void
The Second Void
The Vast Void
The Far-extending Void
The Sere Void

5. White's *Ancient Hist. of the Maori*, Vol. 1, p. 152.

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The Unpossessing Void
The Delightful Void
The Void Fast Bound
The Night
The Hanging Night
The Drifting Night
The Moaning Night
The Daughter of Troubled Sleep
The Night
The Dawn
The Abiding Day
The Bright Day
Space.⁶

There are some present day interpreters of Genesis who insist that Gen. 1:2 refers to a catastrophic destruction of a pre-Adamic creation, the signs of which we see in our fossil remains. Such interpreters explain the rest of the first chapter of Genesis as the account of the divine reconstruction of the chaos arising from the cataclysmic change. Polynesia has its advocates of the cataclysm theory too, for in Samoa we find a story of how a conflict arose between fire and water in the early creation through which the world was destroyed, necessitating a re-creation by Tangolua (God).

In those portions of Polynesia where details of origin are sufficiently numerous to support deductions, the order of creation follows these steps: At first we have the ocean and the sky. From the ocean arises the Earth, which weds the Sky. Then comes minor vegetation, followed by trees of every kind. Next reptiles and insects arrive, followed by animals and birds. Moon, sun and stars make their appearance and finally the first woman and her daughter, from whom comes the race of man.

No account of Polynesian origin myths would be complete without reference to the Sky-Father and Earth-Mother concepts which are so strongly developed in New Zealand cosmogony. The union of the Sky and Earth is a favorite theme in this section of Polynesia, though the

6. Andersen's *Maori Life in Ao-Tea*, p. 127.

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composite character of the myth and the conflicting and vague accounts of the origin of Rangi, the Sky-Father and Papa, the Earth-Mother have given rise to the conjecture that the idea was imposed upon an older cosmogonic stratum at the time of the immigration from the Cook and Society Islands. At all events, the New Zealanders believed that the Sky-Father felt a great love for the Earth-Mother and came down to her. To cover her nakedness, the Sky-Father set the plants and the small trees, followed by the larger trees, insects, crabs and other forms of living things to share the vegetation. Came a number of offspring, but all was darkness, and so closely did the Sky and Earth embrace each other that everything was cramped and twisted and nothing could mature. The children-gods thereupon held a conference and determined to separate their parents in order that light and freedom might be theirs.

One after another of the children-gods tried but all in vain until Tane took over the task. Baffled at first he finally made a herculean effort and heedless of the reproaches and groans of his parents, thrust the Sky far, far above him while the Earth is pressed correspondingly far beneath him. But the operation was not painless for, as one account has it, the Sky and Earth, in marital fidelity that would make some of our moderns blush with shame, clung to each other with their arms so tenaciously that an amputation was necessary. From the resultant blood drippings came red oxide of iron and the sunset and sunrise reds on the horizon!

But alas the operation was still incomplete for the severed lovers grieved in deepest sorrow for each other. The problem was vexing to the triumphant children but not insurmountable. With admirable insight the theory was accepted that the cause of their continued grief was their ability to see each other and hence be constantly reminded of their erstwhile married bliss. The solution was simple. Mother Earth was turned face downward and left for consolation with one child, who became from his strategic position under the earth, the god of volcanoes and earthquakes. But

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the solution was not one hundred percent successful, for the dew, the rain and the snow are continued reminders and products of the sorrow of the separated lovers.

But there was one of the gods, Whiri, who did not consent to the separation of his parents. In his jealousy he determined to be avenged upon his brothers. And so Whiri, god of storms and hurricanes, swept down upon the domain of Tane, the god of forests, completely defeating him in the fury of his onslaught. Then he turned upon the god of oceans. The children of the god of oceans in their effort to escape, quarreled and divided, the reptiles fleeing inland to be protected by the forests and the fish fleeing to the sea. Ever since there has been war between the god of oceans and the god of forests, the former upsetting boats and flooding the land while the latter supplies the spears, hooks, nets, etc. for catching the fish of the seas. Next Whiri advanced against the gods of cultivated and of uncultivated food, driving them into the ground. And finally he attacked the god of human beings, but was unable to prevail and was repelled. But Man (for so the name Tumatauenga, which I have translated god-of-human beings, signifies) was angry at the cowardice of his brothers and so he devised means to snare the birds and insects of the forest, to catch the fishes of the sea and to dig out the vegetables and edible plants.

This story leaves Whiri, the Hurricane, in perpetual conflict with Man. But another account assigns a fate to Whiri which is much more interesting to the Christian, for it makes him a kind of Satan who because of his pride fell from grace and became the author of evil. The story is a Maori account and of course has the crudities which we would expect of the cultural level in which it has its setting, but in its main direction it bears interesting similarities to the traditional fall of the angels account popularized by Milton in his "Paradise Lost." The story goes that Tane after separating the Earth and Sky, ascended to Io, the Supreme God who dwelt in the highest heaven, to obtain the three coveted baskets of knowledge. He was successful in his quest and returned with the baskets, the first of which

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contained the knowledge of peace, goodness and love, the second of which contained prayers, rituals and incantations, and the third of which contained all knowledge which tends to the well-being of human life. But the jealousy of Whiri his brother was aroused and he stirred up others of the brothers, precipitating a war of the gods. Whiri was defeated and banished to Hades, where he became the devil, author and instigator of evil.

In the main, there are four different types of origin assigned to man by the Polynesians. One of the less frequent concepts gives him a kind of evolutionary development. Thus in Samoa the story goes that the bird which the deity Tangoloo sent to earth complained of its shadeless character. Tangoloo threw down a shade vine. But afterward he became angry and sent worms to destroy the vines that had grown up. From the rotting vines came maggots and from the maggots, man. This type of story is rare and has few traces in other parts of Polynesia.

A more frequent idea is that man is the offspring of deity. Thus the Tahitians tell how Taaroa (God) sent his daughter-wife Hina, who had been worrying about how man was to be obtained, on a journey to find a fictitious brother. Then Taaroa disguises himself in the appearance and substance of what man should be and meets Hina as she searches for her brother. Palming himself off as the long sought relative, Taaroa weds Hina, giving birth to Tii, the first man.

Still another theory of man's origin traces him to the union of a woman with her creator. According to one such story of New Zealand, the gods searched for a female on Earth but all in vain. Thereupon the suggestion was advanced that she would be found at Kurawaka in a state of virginity and potentiality. Thither Tane, the god of Fertilization, went and formed woman from the earth of this place. Then the breath of life and the power of thought were obtained from Io the Supreme God and breathed into the image of woman. She lived. She was purified of all earthly origin and impregnated by Tane after an incanta-

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tion formula insuring against more than one husband for woman! From this union came the race of men. One version makes the first offspring a daughter Hinetitima by whom Tane had offspring. When she discovered that her husband was also her father, she cast a spell over both husband and progeny and fled to Hades, there to live forever as goddess of Hades. But meanwhile she caused to grow in the throat of Tane the Adam's apple, as a mark of his sin toward her. Thus sin entered into the world and through sin, death; for from that time the flow of the current of death to everlasting night became permanent for mankind. Among the tales of Maui, the culture hero of New Zealand, is one which tells of his entrance into the world of death to secure immortality for mankind. But just when victory seemed assured his animal allies failed him and he died in the attempt, sealing the fate of the race. Some stories identify Maui's failure to destroy the goddess of death as the cause of the entrance of death into the arena of man's affairs.

Finally there are areas in which we find stories of the direct creation of man's ancestors by the deity. According to the Maori of New Zealand, Tane formed a model from the earth in the form which he had previously pictured in his mind as that best adapted to man. Having patted it into shape and given it the name Tiki, he stood erect and gave it life. Feeling that it was not fitting for his creation to dwell alone, he again fashioned the soil in a similar manner, prayed, and produced a female. She lived with Tiki as his wife, giving birth to the peoples of the world.

It is only recently that the Christian Church has approached the study of the mythologies of pre-literate peoples with anything like the appreciation and interest that the subject warrants. For too long we have been fearful of the jibes of the scoffer who reminds us that "myths" such as we find in our Bible are found in many parts of the world and among many different peoples. But both anthropology and common sense have come to our rescue. Anthropology has shifted its emphasis of late and has been

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telling us that there is much evidence of an early universal high-God concept which has become perverted, modified and in some cases lost, but traces of which may be found all over the world. Translated into theological vocabulary, we would interpret this evidence in terms of an original divine revelation which through sin was lost and perverted into a crude polytheism—just as the Bible claims.

Common sense has helped restore our mental equilibrium, too, for we have come to realize that if the Bible is true we should expect to find traditions of those early truths—however twisted and overlaid with childish crudities—among the myths of the races of the world.

It is interesting to trace the similarities of some of the creation ideas of pre-literate peoples with those with which our Bible has made us familiar. But it is even more interesting to note the dissimilarities. For the crass anthropomorphisms which we encounter among the mythologies of the uncivilized serve but to set off and accentuate the simplicity and sublimity of that divine record whose initial affirmation strikes the depths of the profound: "In the beginning God created the heavens and the earth."

C. H. Spurgeon in His Letters

BY DR. J. C. CARLILE, C.H., C.B.E.

A FEW months ago Spurgeon's youngest sister, Mrs. Peed, died at her home in West Croydon. I knew her fairly well, having met her when preparing my *Interpretative Life of Spurgeon* which became the official Centenary volume. I discovered Mrs. Peed and tried to persuade her to let me have the use of the unpublished letters which she possessed. Spurgeon was a great letter writer. It is amazing that during the busy years of his early ministry in London he could find time to write to his parents week by week, and to get in almost innumerable letters to relatives and friends.

Spurgeon used to say that a man's biography could be told from his letters. His own story is written clearly in the epistles bearing his name. Those written while he was at school are in a sprawling hand, the lines go upward as they go across. His grandfather was not pleased with his writing and C. H. set to work to improve his penmanship. He labored at the task for years, so that even when his fingers twinged with gout he could write like letterpress.

I have often wondered whether Spurgeon's spiritual pilgrimage might not be told from his correspondence. Writing from Newmarket, in 1850 he rejoices in what the Lord had done for his soul. "Who can refrain to speak of the marvellous love of Jesus which I hope has opened mine eyes. Now I see Him I can firmly trust to Him for my eternal salvation; yet I shall soon doubt again. Then I am sorrowful; again faith appears and I become confident of my interest in Him. I feel now as if I could do everything and give up everything for Christ, and then I know it would be nothing in comparison with His love. I am hopeless of ever making anything like a return."

The young convert was fearful of the future. He wrote to his father, "I fear that I have not one particle of spiritual

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life in me but what the Spirit placed there. I feel that I cannot live if He depart. I tremble and fear that I should grieve Him. I dread lest sloth or pride should overcome me and I should dishonour the Gospel by neglect of prayer or the Scriptures, or by sinning against God. Truly that will be a happy place where we shall get rid of sin."

He was concerned about baptism by immersion. "From the Scriptures is it not apparent," he writes, "that immediately upon receiving the Lord Jesus it is a part of duty openly to profess Him. I firmly believe and consider that Baptism is the command of Christ, and shall not feel quite comfortable if I do not receive it. I am unworthy of such things but so am I unworthy of Jesus' love. I hope I have received the one blessing and I think I ought to take the other also."

He concludes this letter with "love to dear Mother." Each member of the family is named, and he adds, "And while you are all here may the blessings of the Gospel abound toward you, and may we as a family be all devoted to the Lord. Your dutiful and affectionate son."

In April 1852 Spurgeon was preaching at Waterbeach. The little chapel was crowded out, and not infrequently crowds of people would stand at the open doors while the rain fell. Fine evenings the service would be held in the open air. The young preacher is concerned about his work. "When I have been thinking on the many difficulties in preaching the Word, the doctrine of election has been a great comfort to me. I do want men to be saved, and it is some consolation that a number that no man can number are by God's immutable decree ordained to eternal life. So we cannot labour in vain, we must have some, the covenant renders that secure."

A little later he is wondering how long his pulpit material will last. He remembers some of his father's sermons and writes, "I shall be always very glad of some of your skeletons, although I do not want them to make me lazy, yet they give some hints when a passage does not open at once. It will be too much trouble for you to write them,

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but I have no doubt Archie will copy them for me. If he will copy a dozen and send them, he shall have half a crown or anything that he thinks a fair remuneration for the extra work they will cause him."

In the spring of 1852 Spurgeon felt the need of further equipment for his work. He writes, "I have bought a good many books lately, my constant work requires them—I calculate on having fifteen pounds in hand at Midsummer, or by God's blessing a little more. I think that (of course I mean if God prosper me) I shall be able to put myself to College, and if not, friends at Cambridge would help me." The letter concludes, "I believe I have given you more trouble than any of the others, but I did not mean it, and I still believe that I have given you joy too, and I hope the trouble, though not repaid, will be recompensed by comfort arising from seeing me walk in the truth."

The story of Spurgeon waiting in one room while the Principal of Stepney College waited in another, is well known. The missed interview resulted in a long letter in which the writer gave five reasons for not wishing to go to college at that time. He says, "I do not want to appear to desire to go to College at your expense. I do not want to go until I can pay for it with my own. . . . I want to improve my study before taking a course. The more I know the more I shall be able to learn."

He is anxious not to lose touch with the actual work of preaching.

The letters telling the story of the call to London, of his journey to the grim chapel in New Park Street, and the consternation among the people at Waterbeach, have been quoted in the various "Lives" of Spurgeon. He has heard the people pray, "Lord, keep him here," and he has heard a voice that said, "Seek not great things for thyself." What is he to do? He will wait upon the Lord, and the answer came: he is to make the adventure. He writes, "Should I be settled in London I will come and see you often. I do not anticipate going there with much pleasure.

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I am contented where I am. But if God has more for me to do, then let me go and trust in Him."

Referring to the theology of the London pulpit, he writes, "The people are rather higher in Calvinism than myself, but I have succeeded in bringing one Church to my own views, and will trust with Divine assistance to do the same with another. I am a Calvinist, I love what someone called 'glorious Calvinism,' but hyperism is too hot spiced for my palate . . . It is Calvinism they want in London, and any Armenian preaching will not be endured. Several in the Church (New Park Street) are far before me in theological acumen, but they would not allow that it was so. They all expressed their belief that my originality (or even eccentricity) was the very thing to draw a London audience."

Settled in his little home in Dover Road, South London, preaching almost every day, being idolized by the people and scandalized by the press, his letters home indicate more sensitiveness than he was supposed to possess. He writes, to his dear father and mother, "Do not be grieved at the slanderous libel in this week's *Express*. My friends have informed the publisher that he must either apologise or send the name of his solicitor, that the usual course may be pursued. It is all a lie without an atom of foundation. While the whole of London is talking of me and thousands unable to get near the door, the opinion of this penny-a-liner is of little consequence. I beseech you not to write. I only fear for you; I don't like you to be grieved. For myself I will rejoice. The devil is roused in London, the Church is awakening and I am counted worthy to suffer for Christ's sake."

Is there not a little pardonable pride in the paragraph: "Were I vulgar I should not see the carriages in lines and the richest liveries at the door." He adds, "Good ballast, my father, good ballast, but oh remember to pray for me. Last night I could not sleep, but now my Master has cheered me and I welcome the dawn of another day. My love to you all, especially to my dearest mother. I hope soon to

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come home." This letter is badly written; it was penned during one of the early attacks of gout. The sentences sprawl over the paper and conclude "in agony, C. H. Spurgeon."

Spurgeon's love for his parents is very beautiful. He writes to his father, "I cannot come today to bring you the money for your rent, I am ill. I am sending my cheque and pray God that you may live for many years to give me like pleasure."

At the end of 1865 he tells of his recovery from pain. "I have been in the furnace," he says. "My right leg is full of terrible pain. It seemed to go from the leg to the brain, but thanks be unto God through my people's prayers and having no doctors; best of all, through having the best nurse in the world, I hope soon to be about again. Praise the Lord for reason spared. I may have to halt like Jacob, but I shall conquer like Israel."

Later letters tell of his joy in preaching a full Gospel, an invitation to "whosoever will." He has learned much in the school of suffering and writes with tenderness to those who are in sorrow. "It is a heavy blow for you, and I pray the Lord graciously to sustain you. You are both so experienced in the ways of the Lord and in the holy art of faith, that I know you will be of good cheer and will find inward peace reigning over you all the time."

Spurgeon's character was mainly shaped in the fierce light of publicity, but there is yet something to be told from these letters written without any thought of publication, and revealing not the orator or the theologian or the philanthropist, so much as the great-hearted human who influenced English speaking people in his time as no other preacher succeeded in doing.

A Regenerated Humanity

BY PROF. CARL H. MORGAN, M.A., TH.D.

LET it be put down as axiomatic that for the Christian minister nothing is quite so important as his choice of objectives. And as a corollary it may safely be stated that if the minister is satisfied with his preparedness, smugly content with his small modicum of skill, and pleased with his own spiritual condition, he is striving to reach a man-made goal and not the objective set up by Christ.

No one who disregards this matter of goals can rightly understand the Old Testament. The story of God's chosen people is of a people whose natural goals were the leeks and garlic of Egypt; the military prestige of Philistia; the glittering palaces of Solomon; and the sensual worship of Phœnicia. Here was no genius for religion, but the usual human genius at setting up selfish objectives and covering their hideousness with the tinsel of external beauty.

Against this, the leaders in the Old Testament narrative are men who have been given a vision of God and what God through His people would do for the world. Abram rose out of the dust of ancient Chaldea because of his God-given vision of a city "whose builder and maker was God." The difference between Jacob and Esau is largely just this: Esau's goal was a thing of immediate material value—a mess of pottage. While Jacob—fundamentally no better than his brother—chose as his goal the far-off values inherent in a birthright. You will recall that David, in his charge to his son Solomon, set up before him certain goals, one of which was the building of the temple of Jehovah, which was to be the most beautiful of all the dwellings on earth. No time or expense was to be spared, for by symbol, this matchless dwelling was to teach the holiness and purity of God. When Solomon planned to build a palace for himself more magnificent than the temple, *he had already lost his ideal of God* and it was not long before the fires of

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Moloch were burning within sight of these very palace windows.

The active ministry of our Lord, in like manner, opens with this "battle of goals." The essence of Satan's temptations was to choose lower and easier goals than the one for which Christ had come. In that final temptation all the kingdoms of the world were spread out before His eyes. Was not this the supreme goal? Could anything higher be offered? Was not this the goal that satisfied Alexander, Cæsar, and Napoleon? But as Jesus scanned that broad vista of teeming life, beyond the glistening cities, and pleasant green of tilled fields, He saw a bare, wind-swept hill on which men were rearing three instruments of cruel torture. What fascinated the Master so as He gazed? Not the cross, so much as what lay beyond. Beyond Golgotha, as the gloomy clouds began to break, was a fair garden with an empty tomb, and beyond that a world of regenerated men. Gone were the petty quarrels; gone were the mad orgies of sensual pleasure; gone were the lives wrecked and shattered by self-indulgence; gone was the clash of swords, and the screams of gun-smashed men, and in place of this there arose a mighty song of the redeemed as with happy faces they bowed before the throne of the true God. All this Jesus saw, by way of the cross, and He pushed aside the kingdoms of this world for a malefactor's death.

From that day to this there have been multitudes who were "not disobedient to the heavenly vision." There is no way of explaining Peter, Paul, Barnabas, Augustine, Ulfillas, Savonarola, Wycliff, Huss, Luther, Zwingli, Calvin, the Wesleys, Whitfield, Carey, and Moody, except in terms of their life goals. For them the world did not exist, except as a prize to be won for their Lord and Master. As one studies the lives of these men, and others, he discovers that their methods and tools varied from age to age, but their goal remained ever the same. They, like their Master, saw beyond the cross the ideal of a regenerated humanity.

I have stated that their methods and tools differed. It is noticeably clear in history that tools are created as by-

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products of great objectives. First men dream their long, long dreams—then fashion the tools to make them into realities.

The mathematics of the seventeenth century was good enough for the scientists of the eighteenth century, and even good enough for Newton, that prince among scientists, until he began to grapple with the greatest problem of science up to that time, the fundamental law that governs the motion of all things. In the process of dealing with such a problem Newton was forced to invent calculus and other forms of higher mathematics. Similarly in other fields of science, new and loftier objectives have inevitably brought with them better and better tools.

As in the field of natural science, so in the field of social science, new and loftier goals have brought forward better tools. It is probably not true that in a great emergency a nation just happens to find a Washington or a Lincoln, but rather that Washington and Lincoln were the product of the emergency.

What is true in the natural sciences and the social sciences is true in the celestial science of religion. The goal of a religious belief will inevitably shape its tools and methods. The ethnic religions have as their basic philosophy, however crude or elaborate may be its statement, the attainment of human happiness. This is the goal, and the method of reaching it is to change the environment to provide man with absence of pain and abundance of sense pleasure.

With Christianity this goal is reversed. The objective is not to change environment better to suit man as he is, but rather to change man so that he will seek and help to create a new environment. The goal of the ethnic religions is raised in the realm of the flesh; the goal of Christianity is set up in the realm of the spirit. The goal is one, yet with two sides: first, the glory of God, and second, a regenerated humanity. These are two sides of the same coin, I say, because on the one side a regenerated humanity is the greatest glory of God, and on the other side, only by seeking first the glory of God can humanity be regenerated.

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The object of all our striving is to bring all of mankind to a saving knowledge of the Lord Jesus Christ and to guide them into an acceptance of his complete Lordship of life. Any goal less complete than this brands our religion as imperfect and its Founder as inadequate.

At this point I shall have to defend myself against possible misinterpretation. To say that the goal of our efforts is to win *all* of mankind is not the same as saying that all of mankind will be regenerated. I have no authority for intimating that the time will ever come when all men on this earth will come to God through our efforts. But I am convinced of two things: first, that it is God's desire that *all* men shall be saved, and the sacrifice on Calvary is sufficient to save all men. Second, *if any men are lost*—and I admit with sorrow that some will be—it will be their fault and mine. God is calling out "a people for his name," but at the same time it would be contrary to God's righteous and loving nature arbitrarily to exclude any man from that group who wants to be saved. If God had His will—and this is the one place in which He is limited—He would call out as a "people for his name," every last person on the face of this earth. The number of that group is limited by man himself, and by Christian ministers like you and me. This is pure Arminianism, I know, but "God helping me, here I stand, I can do no other."

Voltaire is reputed to have said on one occasion, "If you would debate with me, define your terms." For our present purpose but two very simple definitions, or rather expositions, are necessary. By "humanity" I mean what Jesus meant when He spoke of the "world" in the third chapter of John, or better perhaps, by the expression used by Jesus in the twelfth chapter where He said, "And I, if I be lifted up from the earth, will draw all men unto myself." Humanity includes all the world, and every man in it capable of responding to the appeal of the Holy Spirit.

The term "regenerated" is much more difficult. This is not the place to enter upon a theological discussion of all of the philosophical implications of the term. The term

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itself is used but twice in the New Testament, and it is rather to its cognate terms that we must look. To be regenerated is to be "born again" or "born from above," or "born anew." In His conversation with Nicodemus, Jesus, as always, gets to the root of the matter in very simple terms: "that which is born of the flesh is flesh, that which is born of the Spirit is spirit." Nothing can be born of the Spirit but that which is spiritual. It is obvious that the new birth has little or no noticeable effect on those natural heritages of the flesh: the pigmentation of the skin, the shape of the face, height, and natural strength. Paul, after his conversion was the same unprepossessing personage to outward appearances as before. But "that which is born of the Spirit is spirit." Regeneration then is rather a new birth in the realm of what we call the spiritual or intangible part of personality. These new-born spiritual attributes are variously known as thoughts, attitudes, concepts, motivations, urges, and ideals. The regenerated man may therefore still have brown hair, a good or bad appetite and certain peculiarities of bodily movement, but his ideal of purity is born from above—and in his soul there is a new ideal of God and His will for the world.

Now it must be pointed out that these ideals, aspirations, and attitudes toward God and man *do not exist in a vacuum*, nor is this regeneration an instantaneous act, and thereafter static. Please believe that I am speaking reverently when I say that it would be just as foolish to think of a child of God born again with all of his Christian graces *completed* as to look for your babe to be born with a college education. Remember the parable of the seed growing alone: "first the blade, then the ear, then the full grain in the ear." It must also be noted that since life is a unit, these *new spiritual concepts* will naturally and inevitably bring forth new *physical* and *social* life.

The goal of the Christian Church, on the manward side, was stated in the words of the "great commission." I have no hesitancy in accepting these as the *actual* words of Jesus, but whether one does or not, it must be admitted that they

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sum up appropriately and accurately the spirit of the Saviour's life and the content of His teaching. Note the logic of the steps directed toward this great goal:

1. "Go . . . make disciples of all nations." *Personal evangelism stands first.*
2. "baptizing them into the name of the Father and of the Son and of the Holy Spirit." *The establishment of a world brotherhood based upon a common faith as symbolized by common ordinances stands second.*
3. "teaching them to observe all things whatsoever I commanded you." *A brotherhood trained in the principles and practices of the new life is third.*
4. "and lo, I am with you always, even unto the end of 'the world.'" *Power to accomplish depends upon willingness to obey.*

THE REGENERATED LIFE

The initial step in Christ's plan for a regenerated humanity is made in the human heart. Dr. Alexis Carroll in his great book, *Man the Unknown*, speaks of the skin of the human body as "the best protected frontier in all the world." Across that frontier and through the countless gurgling blood streams the cultural and spiritual environment of the age have never been able to penetrate. We say that this is a humanistic age. It has always been so in the walled-up kingdom of the selfish human heart. We say "this is a godless age." It has always been so in the dark empire of the human affections where the ego sits on a throne of self-interest.

Whether the body be that of a naked savage or a philosophical Greek with purple-bordered toga, or of a hairy giant from the northern forests or a smooth-faced Roman senator, the heart within is naturally "deceitful above all things and . . . exceedingly corrupt." The same ambitions that filled the heart of Julius Cæsar are to be found in the Stock Exchange today. The same passions that wrecked the career of Marc Anthony work havoc in the lives of young men today. Yet the same simple joys that pleased the children in the streets of long forgotten cities satisfy to-

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day. Emerson has wisely and truly said that "All society plumes itself on its improvement yet no man improves."

The heart of man must be changed by faith in a saving Christ just as truly today as in the first century, and it is probably no harder fundamentally today than it was twenty centuries ago. One of our troubles is that we attempt to open twentieth century locks with nineteenth century keys. The treasure inside is the same—a soul to be saved; the power that fashions and turns all keys is the same, but we forget in making our choices that the fashion in locks and the number of them varies from age to age.

Every man, woman, and child, of every nation, of every race, in every corner of the world for Christ! Let the breath-taking magnitude of the God-given task force us to herculean effort through complete surrender to achieve our objective. In the task of storming the citadel of personality Christ is by our side.

THE REGENERATED CHURCH

The next step is the regeneration of the church. How the Devil must laugh at the efforts of an unregenerate church to preach a regenerating gospel. What agony must come to the heart of the Saviour as He looks to His church for fruit and finds "nothing but leaves."

You who are to be ministers, must face the fact with shame that unregenerate churches are often in large part the product of the minister's own unregenerate living. It is not better preachers that we need, nor more profound theologians (valuable as both of these are), but rather more sacrificial, self-forgetful lives. I believe as you do in the value of correct doctrine, but I can never drive from my mind the picture of Jesus as He pronounced those woes against the Pharisees who were the most orthodox people of His day. You will notice that while Jesus *did* correct their teachings and point out weaknesses here and there His woes were pronounced on their lives and not their beliefs.

Has the Church of Christ so little to do in the battle against entrenched evil in the human heart that it must

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spend precious days, and even years, and thousands of dollars in "heresy hunting" and in ferreting out "tainted contacts." This is no new development; from the days of the first disciples to this present hour man has found it easier to forbid another to cast out demons than to cast them out himself. There is a time and place for controversy, but we have come to the place where the hosts of sin are about to overwhelm us and if we would stem the tide of humanism, atheism, and indifferentism we must let God be the judge of small points of orthodoxy and be content to advance with any brother who calls Christ Saviour and Lord.

Lost men were at first puzzled, then hurt by our inward fightings. Now they have become impatient and distrustful. Men are looking for a regenerate church—not intent on its own glory, but ever seeking, by word and by example to lead men to Christ. When, as a minister of Christ, I look into my own heart and find there so much of pride and so little of genuine humility; so much of covetousness and so little of unselfish giving; so much self-righteousness and so little of real holiness; so many pious words and so few cries for forgiveness. When I look thus at myself and realize that much of the church is like me I am amazed at the miracle of its preservation and power. The miracle is not that the church does so little, but that it is able to do *anything*.

This would be a pessimistic picture if it were not for the words of our Lord. He said, "I will build my church; and the gates of hell shall not prevail against it." Listen again, "I *will* build my church," if not by means of us, then in spite of us. Lord, send a revival in the church, and begin with us.

A REGENERATED SOCIETY

Finally we come to this last step toward the goal of a regenerated humanity; namely, a regenerated society. A regenerated society is merely a regenerated church "writ large." Christ's plan is that the church should grow intensively and extensively until it claims the whole world for

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its parish. We have no higher duty to mankind than to bring them to our Saviour, but having said that we must go on to say that we have another duty—a secondary duty—which is to help forward every good movement which is in accord with the teachings of Christ. If the church had not so conceived its task in past ages poor indeed would our heritage be. The church thought the problem of education was in accord with the liberating principles of the gospel, and established the first schools and has continued to foster them through the years. The church thought the agonizing cries of the sick and maimed should be hushed by remedial ministrations, and it established the first hospitals, free clinics and dispensaries. The world sometimes forgets that it was those same rigid Calvinistic ministers who preached New England hell-fire so vividly who urged from their pulpits the use of smallpox antitoxin when even American physicians condemned its use.

The church thought Christ would have gathered those poor blighted minds who once wandered through the streets of Europe into a place of shelter where their shattered intellects might spin fantastic dreams in peace, and it founded the first asylums. The church lost sleep over those ragged urchins who lived like "Poor Joe" down in the stench of "Tom All Alones" and so founded orphanages.

It was the church that led in the crusade to strike the shackles from the slave; urged the crusade against dope and drink; fought for compensation laws, child labor laws, and sanitation laws. We take the church's interest in these things for granted. Yet there are other problems confronting the church, as part of the great task of regenerating humanity. Please do not misunderstand me: regeneration is a task of God in its initial stage, and carried on always by the Holy Spirit from that point, but it is equally true that the Holy Spirit is dependent on us for the completion of the task.

The final commandment of Jesus was that His disciples should teach all men "whatsoever he had commanded." Just what is thus involved? The commandments to pray?

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to give? to serve? to worship? to study? to forgive? to wait for His second coming? Yes, surely these and many like them. But Jesus also commanded us to love our neighbor without respect to his nation, race or creed. He commanded us to abstain from divorce. He commanded us to love our enemies. He commanded us to visit the sick, feed the starving, give a cup of cold water to the thirsty. All this is so-called "social service." The difference between Christian service of this type and other humanitarian efforts is in motive and purpose. Again the matter of objective is of paramount importance. We serve in order that we might save, but in any event the service must be performed, and, if I understand Matthew 25 aright, every Christian is to be held responsible for its performance.

Our chief difficulty is the human tendency to go to extremes. Why must we lose our passion for souls when we are engaged in a campaign against the war system that makes the effective preaching of Christ impossible while it lasts? On the other hand why must we become so absorbed in the good work of winning men to Christ as to be blind to the better work of winning them and at the same time helping them to grow spiritual in a spiritual environment? It seems to me that Jesus did both. He healed the body and at the same time forgave sin. Jesus never lost the proper balance, nor His sense of values. Jesus would, I am sure, say to us in this matter, as He said to the Pharisees, "These things ye ought to have done and not to have left the others undone."

THE REGENERATING POWER

"Lo, I am with you always, even unto the end of the world." This is a promise, but like many of God's promises it applies only to those who have met the conditions. Would you have the Master always at your side, shouldering with you the tasks of life? Then obey His commands:

Win men for Christ.

Help build a regenerate church by living as a regenerate church member and as a regenerate preacher.

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Help Christians everywhere to observe all of Christ's commands as they relate to their own lives and the lives of their fellow men.

This is no time for pessimism, but for hope, for joy, for consecration. This is the time for the church to *advance with Christ*. Any other action will spell ruin, and any other leader will lead to chaos.

Our Contributors

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Basic Baptist Principles

BY THE EDITOR

NO RELIGIOUS body possesses the pure and perfect faith. Imperfect minds necessitate imperfect interpretations. It is not as though we "had already attained either were already perfect, but we follow after, if that we may apprehend that for which also we are apprehended of Christ Jesus."

Every body of sincere Christians seeks to "press toward the mark of the prize of the high calling"; to separate the half truths and distorted truths with which a fallible exegesis has so often overlaid the primitive truth of the Divine message; and to set forth the living faith of Christ, "contending earnestly" for its acceptance and dissemination. Owing to differences of mental attitude, of religious experience, of spiritual illumination, of education and environment, of methods of approach to the Word of God, churches and sects and creeds have arisen. The strength and vital energy of each of these has depended largely upon the value of its view of truth, and the clarity and power with which it has proclaimed some important element of the "faith that was once delivered to the saints." Each denomination has enunciated certain truths, has emphasized certain values or disciplines with peculiar vigor. These constitute its historic principles. In its defense of these it has made its contribution to the world's religious wealth.

INTERPRETERS OF THE FAITH

I love the Methodists because of their unexampled evangelistic zeal. I love the Episcopalians, because of their noble tradition, and the beauty and dignity of their worship. I love the Presbyterians for the rugged strength of their convictions and their insistence upon church order. I love the Congregationalists for their humane and philanthropic interests, and their cultivation of symmetrical Christian character. I love the Quakers for their testimony to the

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witness of the inner light. I dearly love the Salvationists for their practical devotion to lost, strayed and stolen souls. Sometimes in my dreams I love the Roman Catholics for their soldierly obedience to the tenets of their religion and for their church-going habits. Yet, in spite of all these loves and admirations, I am a Baptist!

Dr. J. L. Withrow, long a Congregational pastor in Boston, once said that "The Baptists are nearer the simple and plain and primitive truths of the Gospel of God, as revealed in the New Testament, than any other denomination." Why then did not Dr. Withrow become a Baptist? I do not know. But I honor him for his frankness, and I agree with his declaration; yes, most emphatically.

OUR BAPTIST HERITAGE

Consider then our history and our inheritance. During mediæval times many scattered communities of pious Christians held views very similar to those of the Baptists of to-day. They were diligent students of Scripture. They based their views, personal and independent views, upon the teachings of the New Testament, believing that the Holy Spirit, acting directly upon the soul of the Christian, was the supreme and only sufficient authority, and that He would "guide them into all the truth."

These people dared to deny the regenerative efficacy of infant baptism. They hated clericalism and ceremonialism. They protested against the doctrines of indulgences and dispensations. They contended for a pure and spiritual church. It is impossible, however, to find any direct and continuous outer line of development, down through these early communities to the Anabaptists of the Reformation period.

Neither is it possible to trace a definite historical relationship between the Anabaptists, and the Baptists of England and America. It is nevertheless true that these Anabaptists (and as well the members of the earlier groups) were our spiritual progenitors. There is an inner, if not an outer, connection. They "contended for" the same free faith. In particular, the essential principles advocated by Hubmaier

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and Denck, and others belonging to the notable company of which they were the leaders, were the same that were later set forth by the refugees who fled to Holland and by the earliest Baptists of England, and that are held by our churches at the present time.

There were various sects and "circles" amongst the Anabaptists, and within each of these there was no complete homogeneity of opinion. In this very fact our cherished principle of liberty of conscience is attested. Some of those persecuted sects made strange and wonderful interpretations of apocalyptic teaching. Some advocated communism. Some raged against the rich, and even sought to "pull down the mighty from their seats." Many taught non-resistance and refused military service. A few lapsed into grave moral errors. Recent and careful research has shown, however, that the great majority of these "prophets of the dawn" were people of high character, diligent students of the Word, and untiring advocates of a spiritual faith. From them we derive our honorable birthright.

What, now, are some of the "fundamentals" for which Baptists have contended?

INDIVIDUALITY

A persistent characteristic of Baptists in all lands and times has been their emphasis upon the value of the individual. They have respected personality. They have taught the intrinsic and inestimable worth of the human soul. They have contended that, within the realm of religion, each individual has a right to live his own life, that the individual man is directly responsible to God for his actions, that the individual conscience must be left free and unfettered in its judgments and decisions, and that repentance and faith as acts of the individual are the sole and sufficient condition of entrance into the Kingdom of God.

So Christian faith is the response of the soul to the call of the Master, a response unforced and spontaneous. The Christian church is a fellowship of individuals, who have

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entered voluntarily into this relation of organic spiritual brotherhood.

Francis Wayland, in his *Moral Science*, called attention to this elemental truth, so constantly obscured in ecclesiastical as in secular history, that "every man has a right to himself." Faithful adherence to this truth, in all its bearings and in all its outworkings, has been a constant and vitalizing trait of our spiritual history. All the great facts of the Christian experience, the two impressive ordinances, the obligations which church membership imposes, the beliefs which are cherished and the activities which are pursued, are interpreted in personal terms and possess a definite personal reference.

This exaltation of the position and rights of the individual personality clears the way for the assertion of the principles of liberty and democracy. It involves the freedom of the individual conscience, delivering it from ecclesiastical authority of every sort. It involves freedom in church relations, each believer entering intelligently and voluntarily into active membership through confession of faith, thus securing an adult and regenerate body. It involves the freedom of the individual church, each separate organization constituting an independent religious democracy. It involves freedom as between church and State, delivering each church and all the churches from control by the arm of secular authority. To obtain for themselves and for others these four forms of freedom Baptists have suffered every species of opposition, obloquy and persecution.

It is legitimate, therefore, to repeat the statement of John Locke, the philosopher, in his "Essay on Toleration," that "the Baptists were from the first the friends of liberty, just and true liberty, equal and impartial liberty"; and the assertion of Bancroft, the historian, that "freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

It was Roger Williams, who was the pastor of the First Baptist Church in Providence, and John Clarke, pastor of the Baptist Church in Newport, who secured from Charles

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II, the charter of the colony of Rhode Island, which has been described as "the broadest charter of human liberties ever issued under a royal seal." It was chiefly in answer to the petition of a company of Virginia Baptists that the Government of the United States adopted the first and most famous amendment to the constitution, declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In 1611, the birth-year of our history as a distinct body of religious people, the English Baptists of Amsterdam published their immortal "Articles of Faith," one of which affirms that "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Law-giver of the Church and conscience." From that time to this, in the old world and in the new, our Baptist folk have stood stout and untterrified in the forefront of the fight for religious liberty.

They have been pathfinders for a mighty host. They were for a time the solitary crusaders in this holy war. They wrought not alone for their own souls, not alone for the small and struggling churches of their day; but, more or less unconsciously, for essential principles that should secure the welfare of posterity, for lands as yet unpeopled and generations still unborn. In the matter of heroism our Baptist forefathers were spiritual specialists. They have brought men into "the glorious liberty of the sons of God."

It may be questioned in some quarters whether the individualistic tendency has not been overemphasized at times, and with unfortunate results, in the course of our Baptist history. We may readily grant that such has been the case. This evil should be corrected. Every Baptist church is a miniature republic. Now a republic is not founded upon one essential principle, but upon two. The first of these is the principle of local self-government. Baptists have been very strong in contending for such independency. The second principle is the federative idea. To establish this principle the "War for the Union" was fought in the Republic

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of the United States. In the religious life it is vital. In the days to come, under new and strenuous conditions, with our swiftly enlarging numbers, our rapidly enlarging resources, and the increasing complexity of our problems and responsibilities, we as Baptists must learn and apply this federal idea more perfectly. Especially in the entire mighty effort for "the Christianizing of the social order," Baptists must evince the heartiest coöperative efficiency.

IMMEDIACY

The principle of the immediacy of the soul's relationship to God follows at once and logically from the foregoing. It is indeed contained therein, but its historic importance, the issues which it compels, the problems which it solves, and the revolutionary changes it has wrought in Christian thinking, entitle it to separate consideration.

As the essential worth of the individual soul should assure its freedom from compulsion to any outward authority, so the possibility of the soul's direct approach to God should deliver it from all schemes of priestly intervention. Let the soul once clearly realize that the path to God is open, and that He waits in loving graciousness to hear the voice and answer the prayer of the humblest believer, and lo! the entire scheme of intermediaries becomes a lifeless and useless burden. Priests and their confessionals, creeds and their tyranny of the letter, man-prescribed penances and fastings, the intercession of saints and martyrs, and the whole paraphernalia of devices for teasing and lashing and coaxing and petting the human soul in its efforts after God, become a snare and a delusion.

Not only is priestcraft useless; its tendency is vicious. The direct approach of the soul to God is a source of limitless spiritual growth. Faith is deflected and impoverished, it lies open to corruption, it degenerates into superstition, when such approach is denied or modified. So all elaborate ritual may become a hindrance to real worship, and faith's rich and ruddy glow grows pallid.

This doctrine of immediacy requires but a single, though

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a most important explication. Shall there be no mediation? How then can the soul find God? The Gospel is the answer. We approach God, we realize the Divine communion, God's brooding love is made known to us and we enter into sacred and abiding communion with Him, through the mediatorial work of Jesus Christ. This message the Anabaptists, and afterwards the Baptists, heralded abroad unceasingly and with great joy. "God is in Christ, reconciling the world unto Himself." So this whole wonderful thought of our direct access to the Father, in and through Christ our Redeemer, becomes a source of unspeakable blessing. The intervention of blundering human hands and sinful human lips becomes a blasphemy.

To-day the religious life is free. So many of us say. The tyrannies of priestcraft seem no longer a deadly peril, save amongst those peoples who have lacked the strength to overthrow the rule of the oppressor. It behooves us, however, to remember the struggles of the past, to rehearse the tale of toilsome pilgrimage, to re-visit the dark valleys of intolerance through which our forbears fought their way to the breezy hill-tops of a free faith.

It behooves us also to take full measure of the fact that the opportunity for witness has not ceased. The Papacy is striving night and day for supremacy in Anglo-Saxon communities. The rigid sacramentarians, the Roman party in the Anglican Church, in spite of the upheavals of the World War, are a dominant force in English life. Even among our Baptist churches arrogant elements are at work. Groups of self-centered advocates of disputed doctrines by their autocratic attitude endanger the healthy spiritual fellowship of the churches with each other and with God.

These expositors almost threaten with excommunication those who do not agree with them. They are swift to denounce all opinions save their own. They seem even to deny that those who differ from them can have direct and free access to the throne of grace, or sweet communion with the Father of Mercies in the very "Holy of Holies." Such an attitude is unfair, to say the least. In "contending earnestly"

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for the faith we should strive always in the large and generous spirit of the Master, and be slow to judge our brethren harshly, or anathematize them for the convictions which they cherish with a sincerity as profound as our own.

SPIRITUALITY

It should be clear from what has already been said that Baptists have always insisted that in matters of faith, both the individual and the church must ever be brought to the test of the Spirit. The real character and true function of the church ought now to be clear as crystal to our thought, as they were to the vision of the fathers.

The Anabaptists of Switzerland, in their "Statement of Principles," issued in 1523, declared that a church consists of a body of people who have voluntarily accepted Jesus Christ as their personal Saviour, and have vowed to order their lives in obedience to His will. This true church, they said, cannot be a State church, in which membership does not depend upon personal confession of faith. The church must be free from all civil entanglements. Each separate body should govern itself in accordance with the voice of a majority of its members. It should shape its beliefs and practices through independent study of the teachings of the Word of God, under the direction of the Spirit. Being free from State control it must also be free from State aid, self-government implying self-support.

This doctrine of a spiritual church was the one great truth held in common by all the Anabaptist groups. It carried with it, quite logically, the repudiation of infant baptism. This practice was at best an empty form, since baptism in any case possessed no regenerative efficacy. It was more, however. It was a dangerous ceremonial, since it conferred membership in the church upon the unconscious subject, without his consent, without personal acceptance of Christ, by the arbitrary act of others. Even to-day the Westminster Confession defines the church as consisting of "those who profess the true religion, together with their children." The Baptist does not believe that for one minute!

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A personal religious experience; a consciousness of personal redemption from sin through faith in the Lord Jesus Christ; a common love for the Divine Saviour; voluntary association in democratic societies, are and always have been the basis of Baptist Church organization. These bases are all spiritual in their nature and aflame with vital energy.

The two ordinances have an outer form, but they are a mockery when they cease to refer directly, by their beautiful symbolism, to inner spiritual experience. Indeed, this spiritual experience is the very genius of our life as Baptist Churches. The Spirit of Christ in the soul, enlightening the conscience, invigorating the mind, enkindling the affections, empowering the will, is the source of the church's power, the key to the church's purpose.

DEMOCRACY AND LOYALTY

Baptists have before them a serious and splendid mission. It is not to impose a creed but to inspire a life. It is not to urge in autocratic fashion the acceptance of our own conception of the Faith but to liberate the spirit and wisely guide it in its quest for truth. The apostleship of spiritual freedom is a sacred trust. It is not an invitation to laxity or anarchy. Correlated with the indomitable advocacy of soul liberty is a stout insistence upon certain supreme values, such as a purely spiritual faith, a regenerate church membership and a passionate service of love in fellowship with Jesus Christ.

Baptist democracy affirms that the human soul is free to appreciate and interpret the teachings of the Holy Spirit, and is fettered by every enforced subscription to any set of formulated doctrines. Baptist democracy affirms an immediacy of relationship between God and the human soul, without priestly intervention. Baptist democracy affirms that the Church of the Living God as a spiritual body is rightfully independent of all secondary forces and the control of the civil government.

Baptist loyalty accepts the Holy Scriptures as expressive of the will of God in His purpose of redemption. Baptist

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loyalty accepts the leadership of the Holy Spirit as a source of spiritual progress. Baptist loyalty accepts the Great Commission as mandatory for the church and individual and seeks to make known the message of the Gospel to all men in all parts of the world. The ways of our people are ways of power. Our face is set toward victory.

Baptist Origins in Education

BY THE EDITOR

THE town of Providence was our educational Mecca for many years. It was the seat of Brown University, the one great Baptist college of the earlier days, which reigned without a rival for more than half a century. The influence of this institution in the formative period of our denominational history was far-reaching and profound. From its halls of learning men went forth, to guide the churches of New England in spiritual thought and life, to organize new interests, to devise methods for the evangelization of destitute sections, to plan for ever-enlarging enterprises in the home field, to inaugurate missions in the foreign field, and to establish schools and colleges.

The fact has frequently been noted that all of the earlier American colleges had their origin in the desire of the churches to provide an adequate education for young men with the Christian ministry in view. This was true in the case of Harvard, Yale, Princeton, Brown and Dartmouth. During the period of Revolutionary ferment and in the years that followed there was little attention paid to matters concerned with educational development. Soon after the dawn of the nineteenth century, however, and as a result of the growing consciousness of nationhood with its attendant obligations and opportunities, the need for the establishment of schools of higher learning was more clearly recognized, and the urgent duty of providing means for the training of ministerial leaders was ever more strongly emphasized by men of vision.

In an address before the Boston Association in 1814, on the occasion of the establishment of the Massachusetts Education Society, Rev. Lucius Bolles, eminent alike for his leadership in missions and in education, said: "For several years past we have been employed in missionary tasks. They are highly important, . . . but is there not another object

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equally important, which has not as yet engaged an equal portion of our regard? Is it not a matter of serious regret that a denomination so numerous as ours has made no adequate provision for the education of candidates for the gospel ministry?" He goes on with an eloquent appeal to the churches to make provision for such a ministry by supporting, with their gifts and prayers, the new Education Society.

The first great epoch of Baptist educational progress covered approximately the period between 1817 and 1827. It was the direct outcome of the new missionary spirit which had been born in the hearts of the people. The factors already suggested, the rapid growth of the Republic, the sense of independence and self-respect, and the deepening realization of the need for educated ministers in the home field, were all influential in bringing to pass the new situation; but the enthusiasm for foreign missions was by far the most potent force in developing the educational conviction among our people. It was a conviction bathed in emotion, but all the more powerful for that fact. The "romance of missions" made a vitalizing appeal. Strong sympathies were aroused. The foreign field, people said, deserves the best men; and these men must be properly fitted for their heroic task. Of course the term "properly fitted" did not mean, in the conception of the ordinary Baptist layman of that day what it means to the man of today, nor even what it meant to the far-seeing and educated leader of that earlier era. But it did mean "better schooling for God's appointed messengers."

Adoniram Judson was baptized by William Carey on September 6, 1812, in the Baptist chapel at Calcutta. Luther Rice, who had been associated with Judson, also became a Baptist, and almost immediately afterward returned to America, to enlist the churches in the cause of missions.

It is said that to Luther Rice, with his vigorous personality, his prodigious energy, and his consecration of spirit, we owe the formation of the Triennial Convention, the American Bible Society, the American Tract Society and

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Columbia College. To him also, more than to any other man, was due the new and widespread interest in ministerial education. A man himself of thorough collegiate training, his zeal for education was second only to his missionary devotion. Chiefly as a result of his flaming appeals, the Massachusetts Education Society was formed in 1814, that of New York in 1817, that of South Carolina and Georgia in 1817, and that of Maine in 1819. It must not be supposed, however, that these various societies, and their auxiliaries which were called "Female" Education Societies, set forth on their voyage with the cheers and hearty good wishes of the entire Baptist people, nor that they always had fair winds and pleasant sailing. Far from it! Besides widespread indifference there was much caustic criticism and contemptuous reviling on the part of people who occupied positions of more or less importance. Active hostility manifested itself at times, proceeding chiefly from uneducated, though sometimes influential ministers who were jealous of the new movement as inimical to their status and leadership.

Rev. Samuel West who resided for a time in Rhode Island and was before the pastor at Saybrook, Connecticut, writes in his "Memmorandum Book" under date of December 31, 1817:

"No great Revivals of Religion in these parts this year but great exertions are made to Raise money to Educate yong men for the ministry & a principle is propegated even amongst the Baptists that a knowledge of the dead language, arts & Sciences are necessary to qualify men to preach the gospel. but hath not god made the wisdom of this world foolishness and chosen the weak things of this world to bring to naught the things that are mighty. The 1000 years Reign of Christ and Saints is Supposed to be ushering in by Raising & Squandering large Sums of money on a tribe of Zealous Missionaries—officers—and agents—and he or she who gives the most money to aid the Holy cause it Should Seeme by the language of missionary Sermons & other publications have the best titles to heaven. That

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Such are honored praised and highly esteemed among men is true. but Jesus Said that which is highly esteemed among men is abomination in the sight of god."

Again in his wrathful indignation this good man writes, on April 13, 1818, that there is a "low state of religion errors abound Christian graces languish and iniquity prevails missionary societies (So-called) increas and Missionary and ministerial education Societies are multiplied." He goes on to condemn the societies which seek

"to arouse the energies of all Classes of Citizens from the decreptitude of age down to little boys and girls—to inlist under the Croesaders of Melennium by forwarding their Cash in great and Small Sums to Qualify melennial Preachers with old Hebrew Greek and Lattin So that they may be able to convert the Savages of America & heathen of India—And also to furnish the Sd learned preachers and all their coparceners from the Sapient Secretary to the Servants in waiting, with Salaries & livings If money & monied institutions will convert the world to Christ a happy issue may confidently be expected."

Such sentiments as these were all too prevalent. Bitter opposition to the new movements of missions and education manifested itself in New York State, in Ohio, in Illinois, in every section where efforts for higher education were inaugurated. But the wheels of the car of Baptist progress had now been fairly set in motion, and neither narrow ignorance nor jealous contumacy could stay its course.

During the full half century immediately subsequent to the organization of Brown University not a single Baptist institution of higher learning with the exception of three or four feeble schools, called "academies," was founded on this continent. After the beginning of the missionary awakening, however, a new zest for education seized upon our people and at once commenced to bear fruit in a remarkable cultural fruitage. The Hamilton Literary and Theological Institute was organized in 1819; Waterville College, now Colby College in 1820; Columbia College in 1822; the

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Newton Theological Institution in 1825, and Furman University in 1826.

The New Hampton Literary and Theological Institution was organized in 1826, and gave instruction in its time to 200 theological students; but was removed in 1853 to Vermont, its place in New Hampshire being taken by Colby Academy, organized in that same year. Throughout the whole great sweep of country between Hamilton in the State of New York and the rapidly settling territories of Missouri and Kansas there was no Baptist school of any kind, except in Illinois, where the Rock Spring Seminary was established in 1827. It was removed to Alton, on the banks of the Mississippi, in 1831, and grew into Shurtleff College. Thus, within eight years, and after fifty years of inactivity, the Baptists had laid the foundations of seven educational institutions, the primary purpose in every one of which was the preparation of young men for the gospel ministry.

It may be asked why, with the splendid college in the city of Providence, the Baptists of New England did not seek to develop a strong theological department there, instead of making rather feeble beginnings in Maine and New Hampshire, and organizing later an independent seminary at Newton. The answer is simple. Brown University, by the terms of its charter, had excluded theological instruction from its curriculum. This provision was inserted in the interests of the Baptist idea of spiritual democracy, to save the institution from any possibility of sectarian bias.

In justice to truth the fact must be recorded that in the new institutions which were started, with the exception of Newton, the standards of scholarship were not high and did not become so until the lapse of a good many years. The churches in general knew nothing whatever about educational standards, either high or low. The educational idea in the minds of our Baptist people was a simple one. They cared nothing for culture as an end in itself. They had a very vague idea about education for public service. In the

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making of scholars they had no conceivable interest. They felt the need of trained and competent leaders, that the churches might be built up, and that home and foreign mission work might be carried forward effectively. Their idea of the amount of education that was necessary in order to reach these ends was blissfully inchoate; but they had a suspicion that almost all of the various "secular" colleges, as they called them, were quite lacking in those definitely religious elements which they themselves chiefly prized; and that their teaching and environment tended to make their students "worldly rather than pious."

All of these institutions were quite barren of productive endowment, although the most of them had large areas of land which were usually cultivated to help pay current expenses. Brown University itself, during its long life, had only accumulated \$30,000 of endowment. Those were days of poverty and struggle. In 1927, after 100 years, we had ten theological seminaries, three training schools, twenty-one colleges, six junior colleges, and seventeen academies, in the Northern States alone, with a total enrolment of some 35,000, a productive endowment of \$100,000,000 and property valued at \$44,000,000 more. The educational advance on the part of our denomination up to the early years of the nineteenth century was prodigious. It staggers the imagination.

To the period of foundation-laying belongs also the initiation of the enterprise which grew into the American Baptist Publication Society, the immense value of which in the educational development of our people cannot be questioned. The idea of the Society originated with Rev. Noah Davis in the year 1823. The definite commencement of its activities took place in 1824. More and more, as the years went on, the Publication Society became a constructive educational agency in Baptist life.

The more carefully and critically we study this "Period of Foundations" between 1817 and 1827, the more profoundly significant it becomes. We are fully convinced that

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it was the most important decade in the nearly 300 years of our history.

The outlook for the educational enterprises of Northern Baptists during the last ten or twenty years has, however, been dismal and discouraging. We have lost our oldest college, Brown University. We have lost the University of Chicago, of which it used to be said that "by the conditions contained in its charter, it was destined ever to remain under Baptist control; it was more completely and absolutely Baptist than any other Baptist institution"; but, alas, it has been wrested from us by irreverent hands. The University of Rochester also has slipped from us and has become definitely secularized. Temple University, founded by Dr. Russell H. Conwell, and for many years a Baptist institution, has been abandoned by those who should have battled for its integrity. So with various other Baptist schools.

Shall all of our Baptist colleges and academies suffer a like most sorrowful fate? Shall the prayers and faith and courageous devotion and noble beneficence of our fathers be laughed aside? Educationally, we are poor indeed to-day. Let us therefore gird ourselves, with vigor and consecration, for the noble effort of rebuilding and strongly establishing our entire Baptist educational work!

Notices of Recent Books

By THE EDITOR

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND, 1603-1640.

By W. K. Jordan, Ph.D. Cambridge Harvard University Press. \$5.00.

In England the period from the middle years of the sixteenth century to the closing years of the seventeenth century constituted a remarkable era of religious perplexity and conflict. During this period the schism from Rome which caused the establishment of the Anglican Church; the growth and power of Puritanism, the rise and progress of dissenting bodies with their struggles, challenges and persecutions; the problems of Roman Catholic Nonconformity; the beginnings of Anglo-Catholicism; the sporadic emergence of new schools of thought, such as the Moderates, the Latitudinarians, the Rationalists, the Sceptics, together with the varying and contradictory policies of Parliament in relation to all manner of religious issues, were some of the significant elements in the confused and constantly changing situation. Yet, in the midst of all these complexities, rigid conservatisms, iconoclastic protests, bitter controversies and occasional cataclysms, there was a more or less clearly discernible spirit of tolerance manifested, and this spirit eventuated finally in those declarations of religious freedom which secured at least a measure of safety and liberty to the people of England, in matters of spiritual faith and of public worship.

Dr. Jordan has set for himself the extended and laborious task of explaining the development of this spirit of religious tolerance in a trilogy of volumes, dealing specifically with all features of this lengthy historical evolution. The first of the three volumes dealt with the years between 1534, the beginning of the Reformation, and 1603, the date of the death of Queen Elizabeth and the close of the Tudor dynasty. The present volume carries the story forward to the convening of the Long Parliament.

The treatment of the subject is at once acute and exhaustive, while the method that is followed is analytic, painstaking, and animated by a consistent devotion to the severely accurate statement of facts. Although intent on the scholarly purpose of setting forth principles, movements and trends in exactly their proper historical perspective and relationships, the author succeeds, nevertheless, in tracing also the more subtle influence of those causes and events which might seem secondary in importance but which really had bearings of considerable weight upon the general historical development.

Almost immediately, upon the accession of the first Stuart King, new troubles began, and serious misunderstandings were manifested. As in the earlier volume Dr. Jordan has paid particular attention to a definition of the basic philosophical and historical tendencies in the direction of tolerance and intolerance and indicated the course of their development in sixteenth century thought, he now delineates their progress in the midst of the more complex thought and the inner intricate relationships of the seventeenth century. He describes in turn, and in admirable detail, the dominant groups, the minor groups, the character of lay thought, and the vast contribution and noble temper of the Moderates. He does full justice to the thought and activity of the Separatists, in relation to the development of religious toleration, and in this connection devotes nearly sixty pages to a description of the Baptists, and some of his words are well worth quoting. He asserts that "it is with the Baptists that the tolerant implications of Protestant sectarianism become most fully apparent." "Their teachings were revolutionary. . . . For well over a century they were persecuted throughout Europe. Few Christian sects have survived such contempt and hatred as that to which the Baptists were subjected. It is to their great credit that, though persistently persecuted, they maintained steadily the doctrine of religious liberty, and denied that any human power, whether civil or ecclesiastical, exercised any legitimate authority over the human conscience." The author has previously shown that "the doctrine of toleration was inextricably woven into the fabric of Anabaptist thought from the beginning," and that as its doctrinal philosophy became more clearly formulated these tolerant implications became ever clearer.

This book is highly readable, and it is destined to be an invaluable reference work for every serious student of modern church history.

RECENT BOOKS

PHILOSOPHY STUDIES RELIGION. By David Lee Jamison, LL.B., Th.D. New York: Fleming H. Revell Company, \$1.50.

Dr. Jamison is Professor of the Philosophy of Religion in The Eastern Baptist Theological Seminary. In this volume he gives us the matured results of many years of careful and intensive study of the three problems which are ultimate and regulative in both philosophy and religion, the problems of God, Man and the Universe. He states as his initial conviction the proposition, that Christianity would greatly increase its gains if it were so presented as to satisfy the intellect as well as the emotions, since reason is a vital element in a healthy religious life. So his approach and his argument are made on the basis of a rational interpretation of religious teachings and principles, with special emphasis upon the beliefs and affirmations of Christianity.

Naturally, therefore, the earlier portion of the book is occupied with a consideration of the general field of philosophy, and its various conceptions of the universe and its meaning, together with a brief examination of those sections of the Bible which display the philosophic temper. Then the fact of religion, in its origin and development, is set forth, and the characteristics of the present-day religions of the world, particularly in their ideas of Deity and in their forms of worship, are described briefly. The balance of the book consists of an exposition of the Christian religion, in its personal, interpretative, positive and universal elements and relationships. Dr. Jamison's argument is everywhere clear, able and well-balanced, and admirably illustrates the value of a critical and rational study of the essential positions of Christian faith and teaching. He insists that the Person of Jesus is absolutely central and determinative; and that the growth and persistence of the Christian Religion did not merely grow out of an emotional attachment or "loving devotion to Jesus the Man, but rather out of the impregnable faith in Him as the Son of God, commissioned to be the world's Saviour from sin." The latter fact is attested by the interpretations of His Person and Mission, made by Himself and by His immediate disciples. These interpretations the author carefully analyzes, as he does the answers which Christianity makes to the eternal questions of God, of sin, and of immortality. In the concluding chapters the author shows conclusively the reasonableness of the acceptance of Christianity as a universal religion, in view of its convincing presentation of Jesus Christ as in His essential nature the Son of God, and in His distinctive office the Saviour of the world. Thus "He is not limited to one generation nor confined to one country; He is independent of time and place."

This is an ideal textbook for use in colleges and seminaries, while its clarity of style and simplicity and vigor of exposition make it an instructive and delightful guide for the enquiring spirit and for the general reader.

THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM. By Ivan Lee Holt. Nashville: Cokesbury Press. \$1.50.

A really notable contribution to the discussion of the present-day polity and purpose of Protestantism. The author is President of the Federal Council of Churches of Christ in America. As such, and as a careful and exact thinker, he has been taking unusual advantage of his opportunity for world-wide contacts and for judicious appraisals of the changes, confusions and outlooks which characterize the Christian status and environment.

Liberalism, according to the author, has produced a certain desirable effect, but to many it has been merely "a station on the road to negation," and its results have been barren and definitely disappointing; while humanism, one of the outgrowths of modernism, has even been insisting that we no longer need God. The Protestant advocates of social reconstruction are apt to drift from the attitude of prophets of religion to mere agitators for economic changes. In Europe and America the social and national problems have become perplexingly involved with the religious issues. Suggestions as to the "best way out" of prevailing confusion have been offered in such movements as those of Sweitzer, Barth, Mortimer, Adler and the Oxford Group. After a succinct analysis of these movements the author reaches the question, What road shall we take to a New Reformation? The remainder of the volume is occupied with a study of the elements of a new and successful Protestant strategy. These lie within the realm of economics, calling for sustained courage, a wise influence in social leadership, and the reincarnation of the prophetic spirit in the heart of the Church's activities. They lie also within the area of an understanding fellowship, commanding a fuller community and international brotherhood and a closer spiritual unity within the Christian Church in all of its branches. It makes necessary also a clearer con-

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ception of the Christian World Mission, and a revived and intense interest in the work of world evangelization.

In his final chapter, and in view of the entire discussion, Dr. Holt states his conviction that the new strategy must grow out of a threefold emphasis: A new consecration to God; and elimination of duplication in the programs of coöperating organizations, as a step toward Protestant union; and a union or a closer federation of Protestant Churches. In reference to the last of these, if there is a possibility of complete union of Protestant churches and forces, let us not be afraid of it; if not let there be a more vital and complete federation than has ever before been known; and toward this end let us all work in prayer and faith and resolute determination.

This is one of the keenest and most thought-provoking summaries of the conditions, prospects and possibilities of twentieth century Protestantism that has yet appeared. It ought to produce very practical and far-reaching spiritual fruitage.

FULL ASSURANCE: A SERIES OF MESSAGES FOR ANXIOUS SOULS. By H. A. Ironside, Litt.D. Chicago: The Bible Institute Colportage Association.

The author seeks to make plain the paths by which the troubled soul may find "the place of settled peace and assured conviction." In the days of our fathers—and especially of our mothers—we were accustomed to hear frequently such phrases as "The Life of Trust," and "The Rest of Faith." We seldom hear such phrases used, even by active and busy Christians, in these tumultuous days. It is difficult to find people with souls so quiet and so fixed upon holy things that they are undistracted by doubts and misgivings. This little volume, saturated with the spirit of Scriptural teaching, will be a stay and support to those who are baffled by the tortuous twist of human happenings, or caught by the icy gales of bewildering doubt. Not the least of its values is its practical consideration in the Second Part, of a large number of individual difficulties (or, as the psychologist would say, "obsessions or inhibitions") which prevent the possession of an assured peace, and the "full assurance" of salvation. Dr. Ironside is a skillful and kindly "healer of souls." He knows their aches and ills, their weaknesses and infidelities; and he knows how to employ the infinite spiritual remedies.

NEW LIGHT ON HEBREW ORIGINS. By J. Garrow Duncan, D.D. New York: The Macmillan Co. \$2.00.

From many archæologists and Hebraists we have learned in recent years the story of the remarkable confirmations of Biblical history through the researches and discoveries of skilled explorers in this fascinating field. Dr. Duncan in his earlier works has called attention to some of these. In the present volume he sets before us, in orderly fashion, two groups of facts. One of these describes the potent influence of three major civilizations, the Babylonian, Egyptian and Canaanitic, upon Hebrew thought and the development of Hebrew religious and ethical ideas and language, as reflected in the Old Testament. The other seeks to prove the historical reliability of the Old Testament writings, and of the statements therein contained, as definitely based upon older documents which were written at the very time of the events thus recorded.

The author regards Abraham as an historical character, quoting the words of Sir Leonard Woolley, based on his exploration at Ur, and whose authority is unquestioned, that "the fact of Abraham's existence is vouched for by written documents almost if not quite contemporary with him." There are in the Abraham record allusions and whole descriptions which could not possibly have been either remembered or invented by the later Israelites. Further than this, in the light of modern research, these allusions take on fresh meaning and can be definitely connected with features peculiar to the Mesopotamian civilization of Abraham's day.

So, throughout this intensely interesting volume, the story of noteworthy confirmations and attestations of the reliability and authenticity of the Hebrew record is graphically set forth, in relation to the three aforementioned civilizations. Biblical passages are carefully correlated at all points with ancient cuneiform records, the parallels being so accurate in many instances that it seems as though "the writer had the tablets before him as he wrote." Dr. Duncan refers with strong commendation to the conclusions set forth in the word of Professor Yahuda (whose volume on the subject was reviewed in these pages some time ago), which "seem to me to be in the main indisputable," and which affirm the fact that the Old Testament narratives are accurate in their historical setting, and that Moses himself was the author of much of the Pentateuch.

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The author leaves us in no doubt as to his own position, theologically. It is that of the acute and profound conservative scholar. He claims with truth that it is everywhere manifest that the Hebrew possessed a spiritual gift and endowment, which Dr. Duncan is ready to call "a special divine revelation and message," which he owes to none of the several civilizations with which he came in contact. Though in many respects inferior to members of these other cultural groups, and though in many respects an imitator or borrower, the Hebrew had one gift—and this the greatest gift—which was peculiarly his own—the message of a God who cannot be made with hands, who is a Spirit, and who directs and governs the lives of His people. These words of an illustrious scholar will strengthen the faith of every reader.

LIVE LONG AND BE HAPPY. By Lewellys F. Barker, M.D. New York: D. Appleton-Century Company. \$2.00.

We had the privilege of acquaintance with Dr. Barker many years ago when he was Professor and Head of the Department of Anatomy at Rust Medical College of the University of Chicago. He has been for a long time one of the most distinguished members of his profession in America. Therefore this volume is worthy of utmost attention. It indicates the manner and methods to be employed for the prevention of disease and for its relief and cure. It differs completely from the familiar *Household Physician*, and such books as, along with the Bible, adorned the center-table of the "best parlor" in so many humble homes in days that are past. This is the utterance of a scientist, who has dutifully explored the regions over which he pilots the reader. He explains in language easy of comprehension by the layman, the results of modern medical research in the prevention of disease, and in its alleviation; and suggests the means by which approved methods may be utilized by the individual for the prolongation of life. To this end Dr. Barker classifies and analyzes the various types of diseases, and outlines symptoms, methods of prevention and cure, and use of simple remedial and curative agencies. The author is a comforting philosopher as well as a skilled physician; and one of his basic convictions is that life is good, and should therefore be cherished, normalized and prolonged, by judicious attention to those measures which investigation and the use of approved tests have conclusively proved to be effective. Perhaps the purpose of the entire book may be summarized in these words of the author: "An appraisal of the good and the evil of life as a whole yields for the majority of people a balance so largely in favor of the good that the continuance of life seems to them to be eminently desirable." It is not too much to say that if this volume were in every home, and were consulted whenever the need appeared, the world would be a happier place, and human life would be not only prolonged, but expanded and enriched.

CHURCH AND STATE ON THE EUROPEAN CONTINENT. By Adolf Keller, D.D., LL.D. London: The Epworth Press. 7/6.

CHURCH AND STATE IN CONTEMPORARY AMERICA. By William Adams Brown. New York: Charles Scribner's Sons. \$2.75.

There have existed, during the generations and amongst civilized nations, three theories with reference to the relationship of Church and State; one that the Church should dominate the State, which has always been the Roman Catholic view; one that the State should dominate the Church, which today finds a hearty response in the breast of Adolf Hitler; and one that Church and State should each of them be independent and free-functioning within its own sphere of activity and authority. The last of these is of course the only one consistent with the democratic idea or ideal. In America as in Europe the entire question of relationship has been complicated by sectarian prejudices and by political maneuverings of various sorts. Divergencies in national outlooks and policies, together with differences of theological opinion and religious technique amongst Christian bodies, have seriously hindered the formation of reasonable and practical coöperation. The Christian World Conferences, soon to assemble at Oxford and Edinburgh, should go far toward the establishment of understanding relationships that shall be mutually benefited. Dr. Keller regards the consideration of the whole question of such adjusted relationships as "the central theme for present-day Christianity."

The volume by Dr. Keller is explanatory and interpretative rather than historical and philosophical. In Dr. Brown's book, on the other hand, both of the latter elements are abundantly present, and are skillfully interwoven with his able presenta-

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tion of the present situation in America. Both men are singularly well fitted for the task they have undertaken. Dr. Keller is the Secretary of the European Central Bureau of Interchurch Aid, and has been brought, for many years past, into very intimate association with the work of the Evangelical and Orthodox Churches throughout the Continent of Europe. Dr. Brown is the Chairman of the American Section of the Universal Christian Council on Life and Work, and has long been a great spiritual leader in the work of the Christian churches of the United States.

Thrusting us at once into the turmoil of the European scene, Dr. Keller depicts the situation in the "revolutionary States, and chiefly as it exists in Russia and Germany." He confines himself almost entirely to the consideration of four important elements. In the first place he describes the ideologies of the New States; and then he analyzes the essential differences in Church and State relationships, principally as indicated in Constitutional provisions, and as concerned with State Churches, with coördination of State and Church, and with Disestablishment. The third element which the author has stressed involves the practical lines of action that are being pursued, as a result of these general policies; while the fourth delineates in lucid fashion the strong reactions of the Churches against these policies, as expressed in the self-defence attitude in France, the martyr-spirit in Russia, the militant resistance of the Confessional groups in Germany; and the mobilization of Catholic forces, and their effective use through protest, attack and controversy.

The plan and method of treatment which Dr. Brown employs are quite different from those of Dr. Keller. In his investigations he has been aided by a group of four American Christian leaders appointed by the Federal Council of Churches. His method is critical and historical rather than descriptive. In his account of the relationship of Church and State in this country he seeks to determine the character of the issues involved, to trace them back to their origins, to appraise the attitudes of individuals and of groups toward these issues, and to determine the alternatives which they present for action. Further than this, Dr. Brown distinguishes between major issues of principles and matters of practical expediency, giving due attention to each of these.

The outline of the general situation today, the historical review and the statement of underlying issues lead on to the main discussion, which considers possible points of union between Church and State, and then defines quite in detail the attitude of the Protestant, Lutheran and Catholic Churches, together with a careful study of the existing agencies of common thought and action; while the concluding part deals with the factors and principles which look toward and should secure a harmonious solution of present difficulties. A noteworthy feature of the book is a classified bibliography, covering some twenty pages. Dr. Brown's genius for research, his conscientious respect for accuracy of statement, and his profound knowledge of all phases of the subject which he here discusses, render his latest volume one of exceeding great value.

THE UPLANDS OF FAITH. By Alfred Mathieson. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.00.

A group of twenty short sermons, by a London pastor. They treat of many themes appropriate to Christian life and conduct. The first of these brief and excellent homilies gives the book its title. There is no attempt at the orderly development of some single and important theme. Each chapter stands quite apart from the rest, so the subjects that are considered vary greatly in content; but they are all messages of hopeful courage, and will tend to strengthen faith and soothe the heart.

IN THE STEPS OF ST. PAUL. By H. V. Morton. New York: Dodd, Mead & Co. \$2.50.

Two years ago *In the Steps of the Master* attracted wide and favorable attention. It was written by the famous traveler, and guide to many of earth's pleasant places, Mr. H. V. Morton. Now the same author comes to us with a similar volume on the journeys and abiding-places of the Great Apostle. Mr. Morton has done as much as any living man to inform and illuminate our minds as he has travelled and studied in many cities and in many lands, and revealed the results of his researches through his fascinating books. In the present one he places us under heavy obligation to him, for his keen insight, his charming style of writing and his reverent and appreciative spirit. A multitude of men have talked about Paul. He was well worth talking about, for he was a myriad-minded man—preacher, teacher, organizer, administrator,

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theologian, scholar, keen-eyed prophet, spiritual counsellor, warrior of Christ, and insatiable traveler. Yet, of all of those who have written about him, from one or another different angle of vision or method of approach, it is safe to affirm that none of them has given us the picture of a more completely human personality than has Mr. Morton. Paul walks again amongst us; and the scenes that he visited and the experiences he shared, are as real and vital as though in very fact and form he himself stood beside us to relate the story of his own life. It is this faculty of drawing near to us, and of causing to become real and vivid the incidents and circumstances of a remote past, that characterize a great writer and that make a great book.

The author expressly disclaims all merit as a theologian or Biblical scholar; but he tells us that he took the Acts of the Apostles as his textbook; and he discloses a knowledge of Biblical references and the records and routes of Paul's four journeys that is quite remarkable.

THE GOSPEL OF THE CROSS. By Karl Heim, Ph.D. Translated by John Schmidt, B.D. Grand Rapids: Zondervan Publishing House. \$1.00.

Dr. Heim is Professor of Systematic Theology in the University of Tuebingen; but he is also a vigorous evangelical preacher, as these sermons attest. He belongs to that noble and ever-enlarging group of courageous Christian thinkers who in face of dire peril and uncertainty, are dauntlessly proclaiming the sovereign truths of the Gospel of grace. The burden of the message here is embodied in the opening words of the translator's preface: "The strength of the Gospel of Christ lies in the Cross and in the Empty Tomb." There is ever a vibrant note in the voice of one who utters his challenge from the very pit of persecution. That vibrancy is here; and its clear tones are unquestioning in their certitude and convincing energy. As is true also in the recently published sermons of Karl Barth on the Resurrection, there is a fervency, a depth of emotion manifest, which is sure to stir the soul of the most sluggish reader, a harmony of thought and feeling, of intellectual discernment and emotional ardor, which fairly thrill the mind and awaken the conscience. The expositions of the living and everlasting Gospel, which are coming to us in these strange days from the lips and hearts of great evangelical leaders are not only a powerful antidote to the influence of old-time "German Rationalism," but they hopefully forecast the coming of a New Reformation which, under God, may permeate the whole world's life.

OUR LORD: AN AFFIRMATION OF THE DEITY OF CHRIST. By William Childs Robinson, A.M., Th.D., D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$2.00.

The author addresses himself to the central principle of the Christian faith. At the outset he differentiates honest historical investigation and philosophical prejudice. The latter, setting up a purely naturalistic "frame," and employing a negative historical criticism (or "historicism"), starts with the unproved presupposition that "the supernatural cannot have occurred." So the attempt is made to force a "psychologically built" Jesus into this puny frame. The result is such a false and unnatural and man-made figure as appears in the *Jesus* of Dean S. J. Case of the Divinity School of the University of Chicago. The Jesus of naturalism is an imaginary Jesus; and the further we proceed in exact and honest historical criticism the more profoundly we are convinced that the small and imperfect Jesus of the naturalistic scholar never lived.

This failure of the naturalistic scheme opens the way for the presentation of an alternative view. As we study the "Biblical frame" we begin to realize that the unity of history is found in the decrees of God, and that the meaning of history and the importance of its events are determined by His plans. So the historical fact that is determinative of every other historical event is found in the advent of Jesus Christ, a fact of absolute significance, as the entire historic process proves. According to Scripture Jesus is, as Brunner affirms, "God in the midst of humanity," the Eternal who appeared in Time, triumphed over death and returned to heaven.

As we use justifiable and correct historical methods we find overwhelming evidence of the fact that, as Kuyper has said, "the history of mankind is a coherent process with the Cross as its center," and that the Biblical presupposition and naturalistic bias, is the attested historic Jesus. It is this Jesus of the Biblical frame who has made His tremendous and absolutely unique impress upon the men and movements of history. Whenever, by searching, the Church has found new values in this Scriptural

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and historic Jesus, it has risen in power, in energy, in appeal and in victory. This is shown in a glorious manner, by a study of the writings of the Church Fathers, the testimony of the monuments and institutions, the evidence of tradition and the literature of the early Christian documents, all of which agree perfectly with the Biblical teaching that "Jesus Christ is the God-man who bore our sins in His own body on the tree." All history endorses the Scriptural view.

It is the theocentric approach that provides the best perspective for the proper orientation of the historical argument. Such approach involves the affirmation of a supernatural order; and, since the naturalistic method of approach is seen to be utterly incompetent in criticism and unscientific in method, only the supernatural approach remains available.

The author, following the theocentric method, studies successively the witness of Jesus Himself as contained in His own words; the testimony of Paul, centering in his designation of Jesus Christ as "our Lord"; and the worship of Jesus, both individual and corporate, through the ages. Then the challenges to the solitary Lordship of Christ are considered, especially in relation to the missionary enterprises of the Church. The author indulges in a just yet scathing criticism of the much-belabored and rather weak and ridiculous document, *Rethinking Missions*. The entire discussion is conducted from the viewpoint of a sane conservatism; it is eminently sane, illuminating and powerful.

THE MINISTER AS PROPHET. By Charles Edward Jefferson. Grand Rapids: Zondervan Publishing House. \$1.50.

The chapters comprising this book were originally delivered as lectures before the students of the Bangor Theological Seminary, more than thirty years ago. This is the sixth printing, and the subject-matter is still fresh and glowing, and entirely up-to-date. If the prophetic note in pulpit address was sorely needed in 1905 it is still more sorely needed today; and the eminent preacher who for more than a full generation served as the minister of the Broadway Tabernacle in New York City, has a right to be heard, and will be listened to eagerly and with respectful attention.

The book is filled with wise counsel and practical admonitions of great worth. Dr. Jefferson has always been a friend and comrade to the young and purposeful preachers of our land. In such chapters as that on "The Three Men Involved," the author gives wholesome advice regarding the self-culture and intensive training of the physical, the mental and the spiritual man. The heart of the chapter on "The Growing of Sermons" lies in the dictum that the sermon is the man, and that the degree of power in the sermon depends far more upon the radiance and rightness of the man's personality than upon any technique of expression. In the discussion of the place of dogma in preaching, a somewhat perilous theme, Dr. Jefferson is particularly helpful and illuminating. What a fine book this is, in every way, for a good layman to purchase and present to his pastor!

A VINDICATION OF PAUL. By Henri Renbelt Percy, Th.D. New York: Thomas Nelson and Sons. \$1.50.

Dr. Percy is a theologian and also a psychologist, and he exercises both of these disciplines in the present work. His principal argument is that both Catholic and Protestant theology, and also some of the "liberal" views of the past and present centuries, have erred in their estimates of Paul by reason of their failure to appreciate what the author characterizes as "the Pharasaic weltanschauung." The latter, in spite of his use of Greek phrasing and Hellenic connotations, was the real basis of Paul's thought. Not the Hellenic influence but Jewish eschatological ideas became the determining force in shaping Paul's theology. Further than this he was not dominated, as Schweitzer and others have affirmed, by a "thought-mysticism"; his was a practical nature and he was throughout a vigorous and systematic thinker. With this main thesis constantly in view the author describes the powerful impact of early environment and racial influence, together with later intrusion of Hellenic ideas as a secondary factor in Paul's thinking, and then outlines his relationship with Christian teaching, and with its pronounced sense of imminent eschatological events. In brief, Dr. Percy may be said to contend, and certainly with logical acumen, that Paul's theological conceptions were definitely, and throughout, apocalyptic, and that his teaching, although based upon these conceptions, was intensely urgent and practical.

The author's psychological study of Paul's conversion, and his estimate of its nature, is hardly so convincing as the remainder of this admirably elaborated argument.

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WHAT IS THE FAITH? By Nathaniel Micklem, Principal of Mansfield College, Oxford. Nashville: Cokesbury Press. \$2.00.

The reader who scans these pages superficially might be inclined to describe the author as a compromiser or a "middle-of-the-road" theologian. More careful perusal of the book, however, would reveal the essentially conservative attitude of this wholesome and high-minded scholar. Dr. Micklem's sole purpose in writing is to define clearly the fundamental Deposit of the faith. He confesses in the Preface that he has come in the course of years, and as a result of wide and profound study, to the conclusion that "a considerable section of Protestantism . . . has been so concerned to accommodate the Christian faith to the modern mind that it has been relatively careless to make sure that it is the Christian faith, and not merely some mutilated fragment of it," and has "abandoned the Word of God contained in Holy Scripture as the standard of faith." At another point he affirms that he is "of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed." More than this, to the attentive reader the whole spirit of the book is warmly evangelical. It is necessary for us to say this much in an explanatory way, for some of us remember that, not so many years ago, Dr. Micklem was regarded by certain "orthodox" thinkers as rather a dangerous theological radical.

The author balks no difficulties and dodges no serious issue. He defines the faith rather than defends it. He is not afraid of the term "Christian Dogmatics." He believes—and surely with good reason—that the "Old Faith," as he calls it, is really indistinguishable from the old formulations of it.

The treatment of the "Content" is particularly illuminating, as the author faces the questions of the Trinity, the incarnation, the atonement, the resurrection and the Church. He succeeds in restating the Gospel in the language of today. This is a most satisfying book, to a mind greedy for knowledge and for light.

THE INSPIRATION OF THE SCRIPTURES. By Loraine Boettner. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.00.

A brief and clearly-written exposition of the doctrine of plenary inspiration. Professor Boettner seems at times to confuse the terms "authoritative" and "infallible," but in many respects he makes a singularly effective presentation. He devotes nearly one half of his book to the claims made by the writers themselves, and then describes the influences that determine inspiration in order to combat the assertion that his views are mechanical or lifeless. Dealing with the alleged "errors" in Scripture he contends that scientists and philosophers differ endlessly amongst themselves and that those Biblical "errors" which seem to contradict their findings today may be found to be truths tomorrow. He wisely declares that belief in the trustworthiness of all Scripture does not imply that every part is equally important with every other part, for the matter of comparative values must ever be held in mind. There is a small amount of rather doubtful dogmatism in the book, but on the whole it will tend to strengthen the reader's faith in the Bible as the very Word of God.

THE CHRISTIAN VIEW OF MAN. By J. Gresham Machen, D.D., Litt.D. New York: The Macmillan Co. \$2.50.

All of the tempestuous conflicts and challenges amongst modern groups, both social and national, involve the deeper question, usually regarded as philosophical rather than practical, as to the major ideals and governing purposes of men. This question again leads to the yet profounder and age-old problems of man's origin and destiny. It is at this point exactly that the late Professor Machen begins his treatment. In a former volume he has asked the question, "What is God?"; and this book is a natural correlate to the earlier work. Man is from God, created by God, predestined by God, living under the providence of God, determined by motives and choices that act either for or against God, saved—if a Christian—by the grace of God. This logical interlinking of man's career and destiny with the will and purposes of the Almighty is set forth in a powerful and awakening manner. The chapters on "The Majesty of the Law of God," and "Is Mankind Lost in Sin?" are simply tremendous. It would be well for many of our "liberalists," who follow in their thinking the "weak and easy way" to commune, in a fair and open-minded spirit with some of the messages of this book. Dr. Machen believes that God is an oak, not a willow, that He is not a good-humored tolerator of man's excesses and transgressions. He believes that sin is sin, that God is righteous, and that grace is grace. We may not be as excessively

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conservative nor as extremely "fundamentalist" as Dr. Machen was; but it stimulates our own convictions to come in contact with so doughty a warrior for the truth, as he conceives it.

THE LAMB OF GOD SERIES, consisting of five volumes, entitled: **BEHOLD HIM!; WHAT IS GOD?; SIN AND ATONEMENT; THE CHRISTIAN LIFE; and UNFULFILLED PROPHECY.** By J. Oliver Buswell, Jr., D.D., LL.D. Grand Rapids: Zondervan Publishing Co. Each, 65 cents.

The entire series has for its basis the text: "Behold the Lamb of God, that taketh away the sin of the world." The author is President of Wheaton College, Illinois, and one of the most prominent leaders of the Fundamentalist and Dispensationist movements. In the first volume he maintains the doctrine of the Lordship and Deity of Jesus Christ, and stresses at length the evidence for His bodily resurrection, indicating also the essential facts of His incarnation by the method of the virgin birth and His atoning sacrifice as the slain Lamb; and exhibiting the inseparability of these facts from a living faith in the infallibility of the Bible. Holding to this vital conception the author passes, in the second volume, to a discussion of the nature of God and to an explication of the doctrine of the Trinity, as revealed in the Scriptures. Then the great facts of sin, of condemnation on account of sin, and of the merits of Christ's atoning death, are faithfully considered.

Dr. Buswell's exposition of the Christian Life proceeds naturally from his positions in the earlier volumes, and forms a unit in the wholeness of the redemptive plan, while the rules of Christian conduct grow out of the teachings of the doctrines of grace, and their growth and development depend directly upon the work of the Holy Spirit in the heart and life of the Christian. The last volume is an argument for the premillennial return of Christ, as a temporal vindication of God's creative purpose, and as attested by many outstanding scriptural statements, which the author quotes and analyzes.

The entire series is characterized by clear statements, and evinces the energy of strong convictions and a masterly knowledge of Scripture.

BASIC CONVICTIONS By William Temple, Archbishop of York. New York: Harper & Brothers. 75 cents.

The four addresses contained in this little volume were delivered at Indianapolis in connection with the Quadrennial Convention of the Student Volunteer Movement during the Christmas vacation of 1935. They treat of the Reality of God and the consequent Obligation to Worship; the Revelation of God in Christ; the Cross of Christ and its intimate relationship with the Need of the World, and the Divine Constraint of Christian Missions.

A philosophic defense of our faith in God, however necessary it may be in its place, is at best only an intellectual introduction to religion. The faith in God that religion supplies, is on the other hand, an introduction to spiritual activity. Now in our search for God the serious problem is not what the word "God" means but whether there is a reality corresponding to the word. This latter question is the basic one, and it is the one that the author seeks to answer. Then, since God is real, and since man is made in His image, fellowship with God is man's goal and destiny; and since prayer is the outflow of fellowship, the essence of prayer, which is adoration, implies that complete giving of the self to God, which is true worship. Such is the teaching of the first of the addresses, and the other three follow logically from this, emphasizing the fulness of the revelation of God in Christ, the climax of that revelation in the sacrifice of Calvary, and the testimony to that Divine revelation in Christian missions. There is a depth of spiritual feeling and a beauty of Christly devotion, in all of the messages of this great Christian leader which charm and stimulate beyond measure the reader of his words.

CHRIST'S WAY AND THE WORLD'S, IN CHURCH, STATE AND SOCIETY. By Henry Smith Leiper. New York: The Abingdon Press. 90 cents.

Dr. Leiper is the distinguished American Executive of the Universal Christian Council, and one of the foremost living authorities on racial relations and other international questions. All men and women who are interested in the two great World Conferences of the Churches, shortly to assemble in Oxford and in Edinburgh, will welcome this stimulating and informative volume. The author depicts the World

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and the Church facing each other at the present momentous hour in human history, each with its strengths and weaknesses, each with its slogans, its crucial problems, its criticisms; the world disintegrating, the Church in grave peril. So come the serious problems: What has the world a right to expect of the Church in relation to government and political life, and what in economic relationships? The author's answers are clear-cut and convincing. Think of being able to get such a book as this for ninety cents!

THE FATHERLY RULE OF GOD: A STUDY OF SOCIETY, STATE AND CHURCH.

By Alfred E. Garvie, M.A., D.D., D.Th. New York: The Abingdon Press. \$1.25.

This may be regarded as a companion volume to that of Dr. Leiper, for it has evidently come to publication at this time in view of the forthcoming World Conferences at Oxford and Edinburgh. Dr. Garvie is vice-chairman of the World Conference on Faith and Order, and was also long identified with the Universal Christian Council for Life and Work to whose members he dedicates this volume. He first considers the relation of God to man, conceiving of redemption as the guide to all the ways of God; and then discusses the necessity and the nature of Society, and designates the phases of European Society operating in the present crisis as those of Subjugation, Emancipation and Organization. He follows this with a study of the functions of the State, reaching the conclusion that the State is necessary to Society for its historical evolution, and the inevitableness of the extension of its functions as that evolution leads from a homogeneous to a heterogeneous complexus. Then the mission of the Church in view of its nature and of its history, is presented; the conflicts of State and Church, both past and present, are analyzed; the need for mutual coöperation is strongly emphasized and particular problems of conscience and the general problem of the State Church as such are brought under review.

The author believes that there is, in spite of national and social differentiations, a growing unity of mankind, but within that growing unity political divisions will long remain. Christianity in its true and profoundest meaning, is universal, ecumenical and international. It will not attain its ends sociologically, as a human society; but it may attain them in its redemptive or soteriological aspect, as the organ of God's supreme saving activity. The Church, commanding the divine resources of truth and grace can, under the Fatherly rule of God as primary and directive, bring to pass a final and complete victory over Society and State.

CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS. By Halford E. Luccock. Nashville: Cokesbury Press.

The Gospel is sure that the individual has definite value, that the private person, "even the least of these" possesses an importance that is worthy of respectful attention. In the confused life of our time, however, this worthfulness is attenuated, the individual is lost in the mass. The private person has fallen on evil days and is not wanted anywhere. With the skill of the thoughtful scholar, Dr. Luccock studies the significance of this threatening situation. It involves the deeper fact that the old eternal issues of Christian theism are placed in a setting peculiarly and sharply new. In the discipleship curriculum of Jesus, fellowship with God and the acceptance of God as the sustaining base of human personality were the primary elements of faith and instruction. To-day millions of people are following the funeral of God through the streets of our cities; but when God is lost all human values perish. The author describes quite in detail the strains and tensions which have a disintegrating effect on personality. All sorts of new ways of "getting lost" have been devised in addition to the ancient tugs and frictions. The only way out of the sordid milieu is the way of salvation through Christ. The modern expression of this necessity may be found in the urge to cultivate those traits which will cause the creative energy of the universe to come alive in us, but Paul put it differently: "Christ liveth in me." If the individual is being lost his only hope is in "Salvation." So the author affirms that the remedy lies in the use on the part of the whole company of Christians in the world, of a quickened faith in the possibilities of this "new creation" in human lives, and a fresh and empowering service in the salvation of persons and of society. The central reliances and devotions of our lives must function toward these ends and in their interest. Dr. Luccock's manner of writing and "art of putting things" is original and exhilarating.

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THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Bergyaev.
New York: Morehouse Publishing Co. \$1.25.

Those who, like the present reviewer, have been members of the American Commission of Ten, of the World Conference on Faith and Order, and who have been attending sessions of that body, have been surprised and encouraged by the evidence of deep interest in the movement which has been shown by leaders of the Greek Orthodox Church. This interest is symptomatic of the revival, amounting to a veritable renaissance, of devotion to sacred spiritual ideals. Now Mr. Bergyaev is one of the distinguished lay leaders in this awakening. A Russian, though twice exiled from his native land, he appreciates the position and helpful elements in the Soviet system, but he is courageous in his expositions of its evils, as of those of Fascism. He is neither a sullen pessimist nor an unreasoning optimist, but rather a discerning meliorist. A wide awake thinker and a vigorous writer, he sets before us the dehumanizing effects of various world tendencies and judiciously appraises the new forces that have entered into the world's life-current in recent years. He is not blind to the assaults that have been made upon the dignity of human personality and upon the rights of individual initiative, not only by the industrial system but even by the rules and practices of a formal Christianity within the churches, and by the distortion of theological thought by social considerations. He believes that the chief and most treacherous evil of to-day is the terrible threat to the spiritual life; but he believes also that upon the emergence of "a new Christian piety," existing not in an abstract form, remote from the world, but active and energizing, creating new and nobler personalities, will save the situation and bring to pass "a new and more powerful revelation of the Holy Spirit in the world."

THE STORY OF THE BIBLE: A POPULAR ACCOUNT OF HOW IT CAME TO US.
By Sir Frederick Kenyon, G.B.E., K.C.B., F.B.A., P.S.A. New York:
E. P. Dutton & Co. \$1.50.

The author, as director and chief librarian of the British Museum, has had a unique opportunity for the comparative study and scholarly research which are evident on every page of this book. Sir Frederick has apparently solved the perplexing question of collecting and presenting a vast amount of valuable information, packing it into a small compass, and combining this with a clear and forceful style of writing, so that we have a charming story instead of a dry dissertation. The oldest Hebrew manuscript of the Pentateuch, dating from the ninth century after Christ, is now in the British Museum. The author describes the formation of the Old Testament Canon, the Septuagint and other versions, and then shows how the New Testament books were written, how they have come down to us, and how the English Bible was formed. He then calls attention to the intense curiosity and excitement caused by the announcement of the publication of the Revised New Testament, "the most sensational event in the history of publishing!" Bribes of as much as \$25,000 had been offered for advance copies, but in vain. The Oxford Press sold one million copies the first day. Sir Frederick outlines the nature of the lively controversy amongst scholars which followed the issuance of the Revised Version and states his own mature opinion, that, while it can never become "the magnificent monument of English that the Authorized Version is," no serious student can neglect it without loss. For students and for ministers of the Gospel, for all Bible teachers and intelligent laymen, this book will be appreciated for its wealth of information in a convenient and most readable form.

THE GREATER AWARENESS. By Cyril Scott. New York: E. P. Dutton & Co., Inc. \$1.75.

In *An Outline of Modern Occultism* the author of the present volume gave, some time ago, an excellent account of the status and drift of those spiritual philosophies which concern themselves with the phenomena of the mystical and occult. Now he supplements his treatment with another book in which he amplifies certain important features of his general theme and in addition presents several aspects of it in their most modern form, and in adaptation to the peculiar demands and outlook of the present age. In Mr. Scott's view, a wholesome sanity, a command over the functions of the conscious self, a wider vision, and above all else a "greater awareness" are marks of the sincere "occultist." Certainly there is no trace of the fantastic or the fanatical, which some of us are accustomed to associate with studies of this sort, in the author's admirable elucidation of his important theme. The main thesis, which

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is emphasized from different standpoints, and clarified by a careful analysis of its normal and abnormal manifestations, is that love is the fundamental law of the cosmos. As God is pure goodness and pure intelligence, so He is pure Consciousness; He is Life and Love. So also the innermost life of man reveals the possibilities of life, love, knowledge and joy. As these attributes, together with the discipline of self-renunciation, are cultivated in the life-consciousness of the individual, he comes more and more fully into possession of the All-Life and nearer and nearer to complete fellowship with God, the source of that All-Life. Nowadays when so many minds are thinking toward mystical conceptions in the pursuit of reality and truth, such an appeal as this is very helpful.

IF THE MINISTER IS TO SUCCEED. By U. S. Brown, D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.50.

According to the author of this very helpful manual the main task of the ministry, and that of the church, is threefold; it consists in personal regeneration, social salvation and world evangelism. Under the stimulus of this threefold ideal and mission the minister must pay attention to many secondary but important disciplines. He must use his time wisely, acquire the student habit, enrich his own personality, prepare for his pulpit work with consecrated zeal, exercise a tactful leadership, and do efficient pastoral work, always bearing in mind that his supreme business is that of evangelism, and ever striving to fit the whole gospel to the hunger and need of every human heart. The author would, we think, have rendered the youthful ministers an even greater service than his book supplies if he had stressed more strongly the distinctly spiritual elements of a successful ministry, such as the cultivation of closer fellowship with God, constant prayer and devout meditation, and the encouragement within his own life of a passionate consecration to the ideals of the Cross, to faith in the everlasting verities, hopeful courage, and the exercise of an intense and sacrificial sympathy.

MAKING MARRIAGE CHRISTIAN. By Strother A. Campbell, D.D. Philadelphia: The Judson Press. \$1.00.

The author is pastor of the Baptist Temple in Charleston, W. Va. He here furnishes a series of chapters in sermon form, or sermons in chapter form, on a very vital theme. Young people who are beginning, or will soon begin, to practise the admirable art of Living Together Happily will find many pertinent hints and workable suggestions in these pages. Dr. Campbell concludes with a beautiful picture of "Christ in the Home."

LEE CHUNG: A SON OF CATHAY. By Alice Pickford Evans. Philadelphia: The Judson Press. \$1.00.

Mrs. Evans has for many years maintained a noble interest in large and fruitful missionary enterprises. Not only by her well-known beneficence but by repeated visits to missionary lands and careful study of Christian enterprises in the far corners of the earth, she has exhibited her wise and unselfish devotion to the welfare of the Kingdom of Christ throughout the world.

Here she tells the story of Lee Chung, as boy and man, in China and afterwards in America; and details his varied experiences and adventures. Through the faithful teaching and sincere life of Po Chue and through the influence of his mother and, indirectly, of his wife, he is led at last to faith in Jesus, and after his release from prison becomes a Christian preacher. The story is told in delightfully simple and vivid words.

LEGACY OF A CHRISTIAN MIND. By Eugene Garrett Bewkes, Ph.D. (Edin.). Philadelphia: The Judson Press. \$2.00.

Dr. Bewkes has done a fine piece of work. Indeed he has rendered a double service of unusual worth for he has portrayed the life and character of a great and religious personality, John McLeod Campbell, and he has also traced with unerring skill the nature and significance of Campbell's theological position in relation to the general development of religious and philosophical thinking during the nineteenth century.

It is many years—more than fifty years in fact—since we first heard of McLeod Campbell's theory of the atonement, and we remember vaguely the discussions of

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elderly "saints in Zion" as they debated concerning Campbell's "heresy," although the heat of the controversy had subsided long before that period. Times have changed, and honest men of truth to-day are coming to realize that, after all, a really great and enduring contribution was made by this very able and acute theological pioneer to the spiritual interpretation of the doctrine of the atonement. For as Dr. Bewkes says truly, McLeod Campbell "discovered God in the atonement. He saw that first and foremost the work of Christ was a revelation of the love of God and the suffering of Christ was a measure of that long-suffering love of God to us."

The book contains many brief but illuminating sketches such as that in which is traced the influence of the inherent skepticism of Kant's *Critique of Pure Reason* developing through Sir William Hamilton, into Dean Mansel's *Limits of Religious Thought*. Similarly the author's discussion of the whole complex problem of religious knowledge and his analysis of the attitude of the later Hegelians, of John and Edward Caird, and of Schleiermacher and Ritschl, with his incisive comments on the relationship of their teachings with that of Campbell, are both keen and refreshing. The trend of his entire argument and exposition is toward the conclusion, as stated in the final chapter, that Campbell in noble fashion, and throughout his total theological contribution, moved toward the great essentials of the faith.

AND SO I PREACHED THIS! By Luther Wesley Smith. Philadelphia: The Judson Press. \$1.00.

We judge by the author's name that he stands in a line of succession of great preachers and reformers. He has had a wide and rich experience as pastor for many years of a large Baptist Church in Missouri, and in more recent years of the First Baptist Church in Syracuse, New York. In this little book, he has gathered together a number of sermons and addresses on varied and interesting themes, and delivered on important occasions. They are inspirational, educational, and denominational; and they reflect at all points a vigorous spirit, a broad outlook on life and its concerns, and a zeal for practical rather than mystical religion.

INDIAN THOUGHT AND ITS DEVELOPMENT. By Albert Schweitzer. Translated by Mrs. Charles E. B. Russell. New York: Henry Holt and Co. \$2.50.

Dr. Schweitzer comes before us here, not as the famous musician and interpreter of Bach, not as the celebrated physician; not as the devoted missionary; but as a teacher and exponent of the mysticism of oriental religious culture. It is his contention—and this indeed is basic in all of his life and work—that all thought is primarily concerned with the great problem of how man can attain to spiritual union with the Infinite Being. Indian thought, being always mystical, occupies itself profoundly with this problem. Further than this, its ethic is broader than that of Western thinkers, because of its reverence for all life and not simply human life. These two facts were the compelling influences that led Dr. Schweitzer to his intensive study of the subject here presented.

He makes a subtle distinction between Western and Indian thought, which runs as a binding thread through all of his discussion. It concerns the attitude toward the world and life. Indian thought is permeated with the idea of "world-and-life-negation" while Western thought and the Christian faith exhibit "world-and-life-affirmation." It is true that in the Upanishads and other Indian writings there are expressions of affirmation, whereas in Christian teaching, and especially in the assumption that the Kingdom of God will not come in this natural world but only in some future heaven, there is the negative attitude; but by and large the aforementioned contrast holds true. With this distinction ever in view, and holding closely to the fact of the inevitable relationship of one sort or another between mysticism and ethics, the author undertakes a judicious analysis of Buddhism and the other great religions of the East, indicating in a remarkable way the features of common interest and difference; and calling special attention to such resemblances in doctrine as that between the exoteric and esoteric truths of later Buddhism and the twofold truth of Brahmanism. He has not only observed the outstanding characteristics of Oriental religious teaching, but he has studied the course of that teaching and its changes in successive eras of development. Probably nowhere, within the compass of a volume of similar size, could one find so complete a statement and explication of the essential principles of the mystical faiths of the Far East.

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BUT NOW WE'RE CHRISTIANS. By D. F. Ackland. London: Marshall, Morgan & Scott. Grand Rapids: Zondervan Publishing Co. 50 cents.

Anyone who wants to have his heart warmed and his faith strengthened will find his desire met in the pages of this book. It is written from the Mission House in Bridewell Place, East London. It contains the condensed autobiographies of a soldier, a communist, a pugilist, a drunkard, a gambler, and others of like ilk; tells the stories of their downward course, and of their salvation through faith in a living Saviour. The book reminds one of Begbie's *Twice Born Men*. These lives and narratives are thrilling. Here is a practical exhibit of the impossibilities which Jesus Christ makes possible! Would that this little book could have ten million readers!

GROUP MOVEMENTS THROUGHOUT THE AGES. By Rev. Robert H. Murray, Litt.D., Dean of Worcester. London: Hodder and Stoughton. 5/-.

Whenever any company of people has come into fellowship for the inauguration of a new movement, or for the proclamation of some newly-discovered truth, or for the renewal of emphasis upon some neglected principle of life and thought, it has met with criticism, with opposition and usually with violent repudiation in certain quarters. This is notoriously true in the case of religious group movements. How the Salvation Army suffered through long years from just such experiences!

As a rule these Christian group movements have held firmly to some large principle of unselfish and man-serving purpose. The famous saying of the Abbé de Saint Cyran: "Act as though the world contained only yourself and God" was in line with the words of Cardinal Newman who resolved religion into a single vital relation: "My Soul and God." Most Christian group movements, however, have added to this definition a single significant phrase making it read "My soul, my brother's soul, and God." The qualities of sympathy with others and sacrificial service for others have always been prominent in these enterprises. The Oxford Group Movement is by no means unique in the history of the Church. Dean Murray has made us his debtors by the analogies he has drawn in this book.

He relates quite at length the dramatic and, at times, tragic story of the Montanists, the Franciscans, the "Friends of God" in the fourteenth century, the Port Royalists, and the Methodists in their earlier days of persecution. The last ninety pages, comprising about one-fourth of the entire volume, are devoted to an examination of the Oxford Group Movement. Like the Wesleyan revival, and like the later revival of a century ago which is known as the "Oxford Movement" and which issued in the "Tractarian Movement," the "Groups" had their origin in Oxford. The narrative becomes most interesting as the author, after indicating in detail the initiatory steps in the Tractarian Movement, traces the development of this new reformation, introducing it with the statement that "To-day there is another great religious revival at Oxford, and it too is steadily expanding throughout the world." The evaluation of this very important group movement of our day is judicious, yet sympathetic, and probably constitutes the most intelligent and unbiased account of the work of Dr. Frank Buchman and his confreres that has yet appeared.

ABRAHAM: RECENT DISCOVERIES AND HEBREW ORIGINS. By Sir Leonard Woolley, D.Litt. New York: Charles Scribner's Sons. \$3.00.

For a full quarter of a century Sir Leonard Woolley has been known as one of the world's most famous archaeologists and explorers. In his explorations and researches in the desert region south of the Dead Sea many years ago, he was aided by T. E. Lawrence who is popularly known as "Lawrence of Arabia" and the results of that work were published as long ago as 1914; while Sir Leonard's excavations at Ur and in its vicinity were productive of startling discoveries. The present volume may be regarded as a supplement to his books on *Ur of the Chaldees* and *Digging up the Past*. It naturally brings into the foreground of its presentation the name and figure and history of Abraham. With critical acumen the author examines the authority of the tradition concerning his actual existence. He discusses the comparative value of the written records and cross-references in secular records, the question of dates, the evidence contained in Genesis and the external support of the tradition. After detailing many facts connected with discoveries at Ur and surrounding country, he describes its social customs and its religious life; and then, with the use of this information, returns to a consideration of the whole question of Abrahamic tradition, coming to the conclusion, suggested beforehand in the first chapter, that Abraham was a definite

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historical personage, since the oral tradition concerning his life is very ancient, and since an ancient tradition current amongst the Hebrews and intimately concerned with their family descent is likely to be founded on fact. Also, all that there is of external history, and all discoveries that the spade has revealed, tend to support this assumption. Therefore Sir Leonard believes that "testimony to the historical existence of Abraham is unassailable." He qualifies his conclusion to some degree, however, by expressing the opinion that there may have been three individuals, probably bearing the same name, and constituting, in the Biblical record, a composite figure known as Abraham. This view, in the author's conception of the matter, solves several serious difficulties while it does not disturb the general trustworthiness of the record.

JEHOVAH: FRIEND OF MEN. By David A. Murray, D.D. New York: Fleming H. Revell Co. \$2.50.

This is a careful study of the Old Testament record, as it is, and without reference to the results of modern critical scholarship, up to the close of II Kings and the ending of the Kingdom with the Babylonian captivity. The author's thesis is that Jehovah is the Friend of Men; and the whole course of exposition is in keeping with the thought expressed in this phrase. The hand of Providence guided and protected His people, in spite of evils and apostacies, through many generations, teaching them by all manner of needed lessons, now by those of kindness and again by those of severe discipline. This is a strong yet simple and clearly written narrative; and it definitely enforces the truth that the Jehovah of the Old Testament is also the Jesus of the New Testament and is willing to be the Friend of men, of all classes and grades of men, just as they are.

WHEN HALF GODS GO: A SKETCH OF THE EMERGENCE OF RELIGIONS. By Charles Lemuel Dibble, D.C.L. New York: Morehouse Publishing Co. \$1.75.

Dr. Dibble, who is a practising lawyer, and a leading layman of High Church proclivities, gives us here a thoughtful study of religious origins. He is satisfied that the bogies of Higher Criticism and Evolution, which frightened our theological forbears, have quite lost their influence with the present generation, but that a vague general skepticism, which takes for granted that religion is nothing more than a comfortable social institution has taken its place. Religion is looked upon as a sort of major cult which possesses neither objective validity nor supernatural sanction. It is altogether necessary, therefore, that those who still have strong faith in the Christian system, and in its authority as a divine revelation, should reexamine and set forth the true history and psychology of religion from a distinctly Christian standpoint. In providing such an examination, particularly in the realm of historic research, and without the use of technical verbiage, the author has rendered an important service. He considers briefly the need for an interpretative study of religious history; and then, going back to the beginning, asks what and why primitive man worshipped, and concludes that at the basis of their worship lay, not mere reasons of selfish advantage, but an innate religious sense. A feeling of awe, an apprehension of holiness, a capacity for wonder and an urge to worship constitute a universal attribute of humanity and this expresses itself outwardly in worship, belief and conduct. Dr. Rudolph Otto's tremendously influential book on *The Idea of the Holy* is quoted with emphatic approval, and its exposition occupies a full chapter here. The remainder of the book is an incisive analysis of creed, conduct, cult and sacrifice in the light of the affirmation of the primacy of the idea of the Holy, and its two essential elements of dedication and consecration.

CHARACTER AND CHRISTIAN EDUCATION. By Stewart G. Cole, President of Kalamazoo College. Nashville: Cokesbury Press. \$2.00.

Dr. Cole begins his discussion by describing two cultural movements that he believes are definitely challenging the children and youth of our land, Christianity, exercising its functions largely through the home and the local church; and "Secular Idealism," making its claim through juvenile organizations and the public schools. It is thought by people in general that these two methods of approach represent, respectively, an urge to religious faith and an appeal for personal character and that these two are separate and conflicting. In the author's opinion the time has arrived for a reappraisal of both religious and social values, so that a sympathetic and

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vitalizing and constructive relationship may be established in the highest interest of expanding personality. Therefore he endeavors in this volume to outline such a relationship. Since the achievement of the highest possible character is admittedly the chief consideration in all training for life the book naturally falls into two parts. In the first of these the author considers the essentially religious quality involved in character building, and in the second he describes the Christian orientation of character. In the final chapter Dr. Cole reemphasizes the present trends in church and public school disciplines and methods, shows in succinct form the strength and weakness of each system; and, in view of his entire argument throughout the book, indicates the way of reconciliation, so that in the new and dynamic setting of life, the "great society" of to-morrow may arouse in childhood the inarticulate religion of character, and Christianity may confirm it by an articulate fellowship with the living God.

MODERN SCIENCE AND THE GENESIS RECORD. By Harry Rimmer, D.D., Sc.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$2.00.

Dr. Rimmer does not trouble us with either theological or scientific discussions, nor with ponderous argumentations. He is not concerned with syllogisms nor with techniques but with facts; and his book is crowded with remarkable facts, drawn from nature and from science, in corroboration of his statements. His object throughout is twofold: to seek and to set forth those evidences of design in the created universe which vindicate the claim that Moses was inspired by the Holy Spirit in the writing of the record; and to show that in his record, which is thus a Divine revelation, he had ever in view the fulness of the revelation and the completion of the record, in Jesus Christ. He believes that the whole creation, animate and inanimate, testifies to the truth of the words of Moses and points us to Him who is "the Rock of Ages," the "Rose of Sharon," the "Bright and Morning Star" and the "Lamb of God."

The author has given us, at one stroke, an Analogy, an Apologia, and an Exposition. The Analogy is modern in knowledge and treatment, and not exactly according to Butler; the Apologia is not formal or metaphysical but concrete and factual; while the Exposition is in a high degree profitable and illuminating. Incidentally, the minister will find here plenty of usable illustrations for his sermons.

CHRISTIANITY IN THOUGHT AND PRACTICE: Three Lectures Delivered at Mandel Hall, University of Chicago. By William Temple, Archbishop of York. New York: Morehouse Publishing Co. \$1.50.

His Grace the Archbishop discusses here three vital questions of our day; the first of them general and fundamental, "The Relations Between Philosophy and Religion"; the other two specific, bearing upon immediate present-day issues, "Personality in Theology and Ethics" and "Christian Ethics in Application to Individuals and to Groups." In the first lecture the author analyzes the methods by which philosophy may approach the study of Reality and then shows how religion may use each of these methods. Further than this the primary assurances of religion are the ultimate questions of philosophy. There is no problem of philosophy which does not, in some degree at least, yield to the application of Christian faith. Therefore the wise man will alternate between the two activities, using his religion as the inspiration and guidance of his life, while he is just as relentlessly thorough as his mental powers will allow in bringing to bear upon his religion the "purging criticism of philosophic inquiry." In his second lecture the author favors the adoption of a personal interpretation of the universe, and affirms his belief that the Christian doctrine of the Atonement contains the clue to the solution of the problem in such personal terms. In the final lecture the statement is advanced that Christ's Law of Love, in its fulness applies ultimately to both groups and individuals, but the application has in some cases its limitations, examples of which are clearly set forth in the text.

As we read these pages it is now the eminent Christian statesman who speaks; and now the keen and discerning scholar; and again the humble and true-hearted believer. The book is worthy to be called a religious classic.

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